The Chaplain

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NEWS BRIEFS

July-August, 1951

THE Chaplain

A Journal for Protestant Chaplains

Published by The General Commission on Chaplains, an agency of 44 denominations and religious organizations. The total membership of the affiliated denominations exceeds 32 millions.

Vol. 8 July-August, 1951 No. 4

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Subscription rates to civilians for one year (6 issues) $1.25; single copies 25¢.
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Casualties among Protestant Chaplains in Korea

ARMY

Killed

1. Chaplain Byron Dale Lee (Nazarene)

Item and picture in May-June CHAPLAIN.

2. Chaplain Samuel R. Simpson (Methodist)

Killed while traveling in a jeep, endeavoring to escape through a road block erected by Communist troops. Graduate of West Virginia University. Saw service as chaplain in England, Germany, and Panama during World War II, after which he was returned for duty at Fort Lewis, Washington. From Fort Lewis he was sent to Korea, where he was killed in action on November 20, 1950.

Missing in Action

1. Chaplain Wayne H. Burdue (Disciples of Christ)

Missing in action. Chaplain Burdue had been on active duty from August, 1942, until he was reported missing. During World War II he served in various installations in the United States and Europe. He was assigned to the Far East in September, 1950. Chaplain Burdue has been missing since November 30, 1950.

2. Chaplain James W. Conner (Protestant Episcopal)

Missing in action in Korea. Chaplain Conner entered Army service in December, 1948, prior to which he had been a missionary in Puerto Rico.

3. Chaplain Kenneth C. Hyslop (Northern Baptist)

Appointed to active duty February 10, 1944. Assigned to 24th Division in Korea in July, 1950. Reported missing in action in November, 1950. It has been reported that Chaplain Hyslop is a prisoner of the Chinese. He has been permitted to continue his ministry with American prisoners.

Died While on Duty—Not in Action

Chaplain Verling R. Rugh (Methodist)

Entered military service March 7, 1943. Served in Europe during World War II. After the War served pastor-

ates in New York state. Entered the Air Force in 1949. Died February 10, 1951. At the time of death was assistant base chaplain at Ernest Harmon Air Force Base.

Killed Accidentally

Chaplain Alexander P. von Schlichten (Lutheran)

He was killed in an airplane crash near Santa Barbara, California, while on routine inspection. Served through the North African and Italian campaigns in World War II. Had held pastorates in Ambur, South India, and Islip, Long Island, New York. From 1947 to 1950 he was Chief Chaplain of the Allied Occupation Army in Germany. At the time of his death, Chaplain von Schlichten was stationed at Fort Monroe, Virginia.

Wounded in Action

1. Chaplain Gordon C. Chaphe (Methodist)

Severely wounded. Now back on active duty.

2. Chaplain Arthur E. Mills (Advent Christian)

Wounded in action. Now back on active duty.

Injured in Action

Chaplain Holland Hope (Methodist)

Chaplain Hope has more than forty parachute jumps to his credit. He continued to perform his duties for two weeks despite a broken back. Awarded Silver Star for gallantry in action. Now back on active duty.

NAVY

No Killed or Missing

Wounded in Action

1. Chaplain William G. Tennant (Methodist)

Severely wounded.

2. Chaplain Robert Bonner (Presbyterian)

3. Chaplain Orlando Ingvolstad (Lutheran)

4. Chaplain Charles S. Piggott (Southern Baptist)

All four have returned to active duty.

AIR FORCE

No Casualties as of April 12, 1951

Chaplain Cuts Casualty Rate of American Generals

It took a Protestant chaplain to set a South Korean official straight on casualties among American generals in Korea.

As related by Chaplain John De Veaux, he was about to conduct services for the war dead at Inchon Cemetery when the South Korean standing by his side pointed to the numerous stars planted on the burial hill.

"I had no idea," he said in awed tones, "that you Americans have lost so many generals."

"Those aren't generals," the chaplain explained. "They're soldiers of the Jewish faith—men of all ranks who died for the cause. The Star of David is the symbol of their religion, as the cross is of the Christian faith."

TEXT: *Where the spirit of God is, there is liberty.* (II Corinthians 3:17)

Where Is Liberty?

BY ROBERT S. HALL

SEVERAL seasons ago there was a show on Broadway entitled "Merrily We Roll Along." It began with the main character saying, "I shall take my life now. I have tried everything and am a failure." That was the end of the man but the beginning of the play which goes back to the time when he was giving a valedictory address upon graduation saying, "To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man."

For future guidance and present action we need past appraisal remembering the words on the Justice Building in Washington, D.C., "Eternal vigilance is the price of liberty." With that I should like to add words from II Corinthians 3:17, "Where the spirit of the Lord is, there is liberty." It is in that light that we view our history.

Franklin D. Roosevelt sounded the note of liberty in his "four freedoms," freedom of speech, freedom of religion, freedom from want, freedom from fear.

The American concept of democracy in government had its roots in religious belief. As Mrs. Roosevelt points out in *The Moral Basis of Democracy:* "The principle of the responsibility of the individual for the wellbeing of his neighbors which is akin to: 'Love thy neighbor as thyself,' in the Bible, seems always to have been a part of the development of the democratic ideal which has differentiated it from all other forms of government." This ideal of the brotherhood of man roots down into the fundamentals of religion. The teachings of the Hebrew Prophets and of Jesus Christ inculcate the idea of brotherhood. The growth of the idea gave us the concept of democracy in government. It ennobled the home life. It emphasized the sacredness of human personality and gave rise to the idea of personal rights which all mankind should respect. It led to the doctrine of equality of opportunity.

Is it not plain that what the world needs just now is a new devotion to the great religious ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching, can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things of life? Woodrow Wilson says in *The Road Away from Revolution:* "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."

The Statue of Liberty—located on Bedloe Island in New York City Harbor—is one of the first sights the newcomer glimpses from shipboard. The sculptor, Frederic Auguste Bartholdi, spent twenty years creating the monument. This gift from the French to the United States was to commemorate the centennial of American Independence and perpetuate the friendship which began between the two nations when Lafayette and other Frenchmen cast their lot with the colonies of the New World in the cause of freedom.

The Statue was constructed against great odds, both technical and financial. The cost, which was much more than anyone had anticipated, was paid by the French people themselves. At last on July 4, 1884—eight years after the anniversary it was to commemorate—the Statue was completed in Paris and presented to the United States. Funds for the foundation and pedestal were raised by popular subscription in the United States. The Statue was unveiled on October 28, 1886, as the climax of one of the most spectacular celebrations ever held in New York City.

When in May 1776 a convention was called in Virginia to consider the question of independence, the success of Jefferson's labors and the labors of the men like him became apparent. The Convention voted unanimously to instruct its delegates in Congress to declare the united colonies free and independent States. In Williamsburg the church bells were rung, guns were fired, and the British flag over the State House was hauled down to make place for the one with the thirteen stripes.

Early in June then, in obedience to the instructions they had received from home, the Virginia delegates proposed to the Continental Congress that a Declaration be drawn up stating that "these united colonies are and of right ought to be free and independent." The motion was seconded by John Adams of Massachusetts.

Not all the colonies were ripe for such a step. The middle colonies—New York, New Jersey, Pennsylvania, Delaware, and Maryland—as well as South Carolina were still in "the halfway house of Dickinson," as Jefferson called it. They had not yet instructed their delegates to go as far as those of Virginia and Massachusetts. But the public clamour for a statement of the colonies' rights to freedom had become so loud that Congress decided to draw up a Declaration at once, while it waited for the tardy colonies to catch up with the others. No time was lost in selecting a committee to write the Declaration: on it were John Adams, Benjamin Franklin, Roger Sherman, Robert Livingston, and Thomas Jefferson. They set to work immediately and of course selected Jefferson, the legal artist, to do the actual writing.

On July 4, 1776, the Continental Congress adopted the Declaration of Independence. Many of the members were in a jovial mood, relieved to find themselves in agreement and over the petty annoyances of argu-

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ment. John Hancock scrawled his name so large that a signature has ever since been humorously called a "John Hancock." The British government had a price on his head, and this was an added gesture of defiance. "There," he said, "John Bull may read my signature without spectacles." And Franklin, when he stood up to sign, is supposed to have said, "Gentlemen, now we must all hang together, or we shall all hang separately."

No Firecrackers

Otherwise there was not much excitement that day, no firecrackers as there have been ever since. No one then thought of that day as a great holiday. Three or four days later the Declaration was read in a public square in Philadelphia, ever since called Independence Square. Soon copies were being printed in every town of the thirteen former colonies.

The Declaration of Independence of the new United States held that the purpose of a king, or of any government, was not to be obeyed but to provide for the life, liberty, and pursuit of happiness of his subjects or its citizens. Any government that did not provide for these rights had no claim to be supported. Such a government was in itself criminal, and the crime that a government may commit upon its citizens is known as tyranny. Hence the long list of wrongs which proved to the rest of the world that King George's government had been tyrannous. The colonists withdrew their consent to be governed. It was a new doctrine of the divine right of the governed.

It is from this point of view we must read the phrase, "all men are created equal." People may sometimes be heard to scoff at this phrase. Are all men of the same height or have they the same brain? Aren't some stronger, some wiser than others? But this cannot be what Jefferson, who was himself one of the wisest of his own day, meant. He meant that, in so far as all men are equally governed, so all governments receive their powers from the consent of all men equally. If you and I have the same duties and must obey the same laws, then we must have the same rights and privileges. And among those are the rights to life, liberty, and the pursuit of happiness.

Why is it that we refuse to accept II Corinthians 13:17 and the Declaration of Independence? Is it pathetic lack of concern, lovelessness? I don't think so, because lately I have been impressed by the great number of drives all over the country—for polio, cancer, tuberculosis, heart, Community Chest, Red Cross, etc. The problem is not lovelessness or lack of concern. It is ignorance.

Several years ago I addressed the Quill Club in New York. That night Dr. Frederic Leiper, great-grandson several generations removed of Reverend William Smith, told this story. Several bodies of the Presbyterian church met in conference to promote a merger into the Church of Scotland. However, factionalism was running high and the merger seemed impossible. Then an old retired Scotch minister asked the chair for permission to speak. This is what the old gentleman said, "Last spring I was going to kirk from the country when my beast stopped beside a swollen stream and refused to cross. I pushed and pulled, but he would not budge. Last summer I came to the same stream. It was only a trickle, but still he would not budge. I pushed and pulled and finally in

disgust said, 'You know the trouble with you beast is that your memory is better than your judgment.' " That did it. The several bodies merged.

World Citizenship

No one needs a rebirth of freedom more than Americans today. We are being educated for world citizenship. Yet we are mortally afraid of sharing democracy, our prized possession. The greatest of prophets said, "Go into all the world and make disciples of all nations." Perhaps we have a parallel here in Jonah's fear. His refusal to go to Nineveh was not through fear that his mission would not succeed, but rather through fear that it might. It would be just like God to save this heathen riffraff, and it would be just like them to repent, if he asked them, to take advantage of the light of God, and climb up to a higher level of life. Jonah didn't want that. Knowledge of God belonged to Israel. It was the one possession of the Jew that lifted him above the rest, gave him superiority, put him in a position of advantage. And like a man with a corner on the market, he wanted to keep it as a profitable monopoly for his own tribe. To pass on to a heathen race what had exalted his own race seemed to him to be carrying generosity too far. That was idealism at the expense of national self-interest. The same motive was behind the unwillingness of the Jerusalem Christians to include the Gentiles. To extend the blessings of the gospel to these foreigners was a distinct threat to their superiority.

The tribal fear is one of our most primitive social feelings. Expressed in many forms, it is an endless source of fallacious thinking and twisted human behavior. It is that fear in economic life that builds high tariffs, monopolies, and trade barriers, to protect our tribe. It is that fact that makes Jim Crow laws to keep the Negro down, lest in rising he encroach on our tribe. It is that fear that fosters imperialism in the world, holding "natives" in contempt to maintain white prestige. It is that tribal fear that makes for missionary reluctance in the Church.

But Jonah struck troubled waters with that philosophy—and so have we. For life is not built on any such half-truths as those by which we have been attempting to live. Nowhere in the Book of God or the Declaration of Independence is there any encouragement to the notion that life is built on self-interest and that God is concerned only about our tribe. Brotherhood—that is what God is after. Self-giving, that is the law. "Whosoever will save his life shall lose it" is one of those statements, like turning the other cheek or going the second mile, which seems utterly ridiculous to an age whose God is security, but it is only a terse way of saying what life everywhere confirms—that self-centeredness is suicidal, that life is by nature missionary, not to be hoarded, but to be shared. No man works harder against his own tribe than he who works exclusively for his own tribe. That is the law.

This, then, is what the Declaration of Independence and the Gospels are making clear to us: we can save our own tribe only as we save other tribes; we can keep the light of liberty at home only as we carry it to Nineveh. We have "one world." We are training it to think. We are pushing it together. Unless we can get the spirit of true democracy into it, we

(Continued on page 31)

SERMON ILLUSTRATIONS

The Spirit of the Master

There is a story concerning the great violinist Paganini. Mr. Paganini was walking one day along a street in the poorer section of London when there came to his ears the discordant sounds of someone's trying to scrape out a melody on a violin. Following the sounds to their source, the great artist found a beggar seated upon the curb trying to attract a crowd with his miserable music. Paganini asked the poor man for the instrument. The beggar surrendered it, and the world-famous artist began to draw from it music of the sweetest tone. Of course, a crowd quickly gathered to enjoy the concert, and the beggar's cup was soon filled to overflowing with coins. And so with life. Just as long as we try to live without Jesus as the center of life, our efforts will come only to defeat.

—Clifford R. Corns
in *The Gospel Trumpet*

More to Follow

Rowland Hill used to tell a story of a rich man and a poor man in his congregation. The rich man desired to do an act of benevolence, and so he sent a sum of money to a friend to be given the poor man as he thought best. The friend just sent him five pounds and said in the note:

"This is thine. Use it wisely. There is more to follow."

After a while he sent another five pounds and said, "More to follow."

Again and again he sent the money to the poor man, always with the same cheering words, "More to follow."

So it is with the wonderful grace of God. There is always "more to follow."

—Dwight L. Moody

Living for Great Things

There is one particular in which the parable of the goodly pearls cannot be taken too literally as a parallel of human life. When we are dealing with physical pearls, only one fortunate man at a time can own them, but when we are dealing with dominant interests we have something which can be owned by many. There are many persons who have already found themselves in the effort to achieve world peace, but that does not keep any of us away from the same field. The pearl can be owned by as many as are willing to pay the price. There are many who are trying to add to the sum total of beauty in the world, either in art or in literature or music, but the same fulfillment of life is still open to the rest of us. The fact that some are passing on culture to the young and finding in that task an interest large enough to challenge all of their powers does not keep us from buying the very same pearl.

It is foolish to live for little things, but it is glorious to live for big ones.

—D. Elton Trueblood

The Stars Remain

During the French Revolution, Jean Bon St. Andre, the Vendean revolutionist, said to a peasant, "I will have all your steeples pulled down, that you may no longer have any object by which you may be reminded of your old superstitions." "But," said the peasant, "you can't help leaving us the stars."

—Halford E. Luccock

Meeting of The General Commission on Chaplains

The annual meeting of The General Commission on Chaplains was held at the Chaplains' Memorial Building in Washington on Tuesday and Wednesday, April 17 and 18, 1951. The first day was given over to meetings of the various subcommittees with the Executive Committee convening in the evening. The full Commission met all day Wednesday, the 18th. A brief service in recognition of those killed, missing, or wounded in Korea was followed by the devotional period, led by Dr. Joseph Sizoo.

In his annual report, Mr. Thomas A. Rymer, Director, mentioned the upsurge in religious interest throughout the country which, he said, was reflected in a deeper concern for things spiritual on the part of those in the defense forces. Mr. Rymer pleaded for an alertness to problems of youth in the services and for a united effort on the part of the various denominations to provide Protestant chaplains with more literature. Specifically, he suggested that we supply them with a new pamphlet each month. Later in the meeting Dr. John H. Gardner, chairman of the literature committee, stressed the need of a suitable directory for chaplains as well as for additional denominational literature. In a straw vote the Commission approved the publication of a booklet providing a listing of available literature.

Dr. Fred Reynolds, chairman of the editorial committee, made an appeal for more sermons for THE CHAPLAIN. Upon recommendation of the editorial committee that THE LINK be published monthly rather than bimonthly as heretofore, it was voted that the Executive Committee be given authority to act in this matter.

Dr. William B. Rice, chairman of the publicity committee, reported on his committee's extensive plans for expansion in the field of public relations. His report was referred to the Executive Committee. Further action will be taken at the October meeting of the Commission. Pending such action the present staff of The General Commission will carry on such part of the program as time will permit.

In the afternoon Chief Chaplain Stanton W. Salisbury and Chief Chaplain Roy H. Parker as well as Chaplains Glyn Jones, Wareing, Carricker and Beatty (Veterans Administration) spoke. They outlined the program being carried on and called attention to the need for additional chaplains.

It was reported that chaplains' spiritual retreats will be held at forty-three different centers throughout continental United States. This is the third year these spiritual retreats have been held. Dr. Dan T. Caldwell, chairman, and his committee have selected a list of outstanding clergymen throughout the country to serve as leaders for these conferences.

Mr. Stewart Patterson in reporting on the status of the Veterans Administration chaplaincy expressed the hope that definite action would be taken soon to give the Veterans Administration chaplains an improved professional status on the staff of Veterans hospitals. Chaplain Beatty reported that few Veterans Administration chaplains have been recalled to military

service and that there has been little difficulty in the matter of procurement. Over two hundred fifty full-time chaplains are now on duty in the Veterans Administration hospitals. An official chaplains' manual for Veterans Administration chaplains has been issued to serve as a guide rather than a handbook on the techniques of spiritual ministry.

Procurement

All branches of the service mentioned procurement as one of their chief problems. They are particularly interested in qualified younger ministers. Too often the church tries to keep its best preachers and pastors at home, it was said. Chaplain Parker quoted General Brooks, who said, "Chaplain, we must send our best chaplains overseas."

Dr. Luther W. Smith, chairman of the subcommittee on United Fellowship of Protestants, reported that a number of candidates for the position of Director of the United Fellowship had been considered but that the committee had not yet come to a decision in the matter.

The Commission considered the possibility of enlarging the Chaplains' Memorial Building by the addition of a second floor wing above the chapel so as to accommodate the needs of the National Council for more office space. The matter was referred to the Executive Committee with power to act.

Chaplain George F. Rixey mentioned the rapid enlargement of the Armed Forces and said that if the work of the church in its civilian sphere of activities is to keep pace with that of the military, more detailed planning must be done by both the churches and the government. He also mentioned the inadequate number of chaplains' assistants and said that the question should be explored and representations made to the proper authorities to strengthen the enlisted aid given to chaplains.

Mr. G. E. Hopkins of the Editorial staff of the *Christian Century* was present and spoke briefly offering the support of the *Christian Century* in the work of The General Commission on Chaplains.

Pictures of the group were taken at noon, following which luncheon was served by Mrs. Rymer assisted by other ladies affiliated with the Commission.

Elections Held

The following officers and Commission members were elected: Director, T. A. Rymer; Chairman, Dr. Stewart M. Robinson; Vice-President, Dr. Percy G. Hall; Vice-President, Dr. Willard M. Wickizer; Secretary, Dr. Charles Enders; Treasurer, Dr. Andrew R. Bird. Mr. D. Stewart Patterson, Mr. Fred S. Buschmeyer and Dr. Reuben H. Mueller were elected as members of the Commission whose terms will expire in 1952. Rev. Joseph Heartberg, Dr. Reuben E. Nelson, Dr. Luther Wesley Smith, Bishop Charles W. Flint, Dr. Samuel McCrea Cavert, Dr. John H. Gardner, Dr. Calvin H. Wingert, Dr. Edward H. Grant, Dr. Frederick W. Helfer and Dr. C. Leslie Glenn were elected members whose terms of office will expire in 1953. The following were elected as members-at-large: Rt. Rev. Henry K. Sherrill, Chaplain Julian E. Yates, Dr. William Abernethy, Mr. L. H. Jenkins, Dr. Ivan M. Gould, Chaplain Alva J. Brasted, Mr. George B. Fraser, Dr. Dan T. Caldwell, Chaplain G. L. Bayard, Dr. Joseph R. Sizoo, Dr. S. Arthur Devan, Mr. Carroll M. Wright, Dr.

John A. Tate, Canon Crawford Brown, Dr. Andrew R. Bird.

In order that members of the Commission may know the dates of meetings far enough ahead, it was voted that spring meetings be held the first Wednesday and Thursday of April and fall meetings the first Wednesday and Thursday of October each year. The fall meetings for 1951, therefore, will fall on October 3 and 4.

Rejoice!

I would not go upon my way
With shoulders drooped and head
hung low,—
A blot to cloud a sun-lit day.
For this great truth I surely know;
The Christ of man bids him to stand
With face uplifted to the sky.
"Rejoice," it is His own command.
We should upon His truths rely.
"I am alive forevermore,
Because I live ye live," he said.
As our faith grows our spirits soar
To Jesus Christ by whom we're led.

IRENE POWELL
(In *The Union Signal*)

We like to think of the chaplaincy today as an important arm of the church. In fact, I have always considered I was a missionary to the Army.

—CHAPLAIN ROY H. PARKER

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

I don't know who my grandfather was; I am much more concerned to know what his grandson will be.

—LINCOLN

Love's secret is to be always doing little things for God, and not to mind because they are so very little.

—FABER

The union of genuine, rich humor with deep piety and the chastened, spontaneous use of it under the guidance of a just judgment are among the rarest manifestations of intellectual power.

—CHEEVER

Sometimes an open mind is one that is too porous to hold a conviction.

—BANKING

The Christian Church in Europe is now a fellowship of suffering. The Christian Church in America must be a fellowship of compassion.

—BELA VASADY

The greatest need of the world is for more Christians to so live that God can relay his love and wisdom to members of His family in a much larger way than He can today.

—AARON H. RAPKING

A man should keep his friendships in constant repair.

—DR. JOHNSON

The Protestant Contribution to American Freedom

By Aubrey N. Brown

We, The People

Colonial Studio

MR. Gladstone once called the Constitution of the United States of America "the most wonderful work ever struck off at a given time by the brain of man." You recall those familiar words with which it begins:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

Those were brave words of wisdom which our forefathers wrote at the beginning of our Constitution, but why did they say, "We, the people"? Why not "We, the States" or "We, the Official Representatives" or "We, the Landowners, or the People of Property" or perhaps, "We, the Church"?

A Protestant Heritage

We do not have to guess why they did it, for the history of their struggles and the achievements of their forefathers are an open book. These introductory words are not to be found in any other national constitution. These founders of our democracy took that phrase bodily from the many statements of their forefathers who had risen up to say, "We, the people" in their struggle against the divine right of kings; and they took it from the Mayflower Compact signed in the cabin of that ship before the Pilgrim Fathers went ashore. In short, they wrote it out of their unwavering religious convictions, and, without a recognition of those convictions which were given release in the Protestant Reformation 200 years earlier, you cannot understand the march of this virile faith in the Virginia Colony, in New England, in the Middle Atlantic States, up and down the Seaboard, and driving on to the lengthening frontier. These men could say—and they did say—"We, the people" because their forefathers at considerable sacrifice had taken an unflinching stand on such deeply-rooted convictions as these:

1. They believed in the Universal Priesthood of All Believers—that men can go by faith straight to God as they beg His forgiveness;

2. That salvation comes by faith in Jesus Christ alone;

3. The right of private judgment, with no one else to make a man's decisions for him or to tell him what is the truth;

4. The supreme authority of the Bible which brings to him the Word of God and points the way by which every man is to be saved.

Now, you see, they fixed their eyes upon God as the Sovereign Ruler of the Universe, and they put their hands upon man, the ordinary man. They elevated him to a new dignity as they gave him a new liberty which he had not known before. Protestantism, because of its deep roots, thereby became the friend and ally of democracy; and our fathers, as they wrote the document which orders our National Life, began it by saying, "WE, THE PEOPLE"!

Liberty and Justice for ALL

To be sure, the high visions these men saw did not always guarantee that they would measure up to them, and they were not uniformly willing to grant to all the people the rights which they claimed for themselves, but, let it be to their everlasting credit that they, as well as their descendants, acknowledge these black pages in their history, and they do not seek to justify their past acts of intolerance. Instead, you find them even now, seeking to win across the world the Freedom of Religion, which at great cost was won for them. Dean Griswold, of the Law School of Harvard University, put it this way not long ago: "It is Protestants who ordinarily have most at stake (in this matter of religious freedom). It was their forebears who obtained Religious Freedom, and they should zealously guard this great gift." You have only to recall the name of Roger Williams, the Baptist leader in Rhode Island, to know what these men did to cause the principle of the separation of church and state to become the accepted pattern in America.

Dean Weigle, of Yale, says: "In Virginia from 1742 to 1785 a strenuous battle for Religious Freedom was fought and won by the Presbyterians and the Baptists, with the powerful help of three of Virginia's greatest statesmen—Patrick Henry, Thomas Jefferson, and James Madison."

There have been a number of significant contributions which this early achievement has brought to our great nation. Look, for a moment, at a few of them:

1. Our Fundamental Liberties

These, of course, are based upon our religious freedom: What a man is, and holds, and believes, in his inmost being; what he is before the Supreme Court of the Universe. This has opened the way for free and untrammeled inquiry, and for individual investigation of the truth. Protestantism has declared that you cannot save men from error by censorship, or, by a muzzling of their minds. The road to spiritual truth or any other kind is through freedom of thought and unobstructed inquiry, for Truth is one and Truth is of God. He will not deny himself.

2. Our Form of Government

The principle of private judgment gave men freedom of conscience. Its teaching of the priesthood of all believers put strong emphasis upon the individual, and made it clear that all men are of equal worth in the sight of God. These ideas form the founda-

tion of modern democracy. Protestantism was the soil out of which modern democracy came. In the freedom of their churches, they had been accustomed to say, "We, the people." Now, in the State they said, as they wrote the Constitution, "We, the people."

3. Universal Education

In our country the first schools and colleges were built by men of Protestant faith, but these men did more; they knew that a democratic society depends upon the training of every youth to assume the rights of a democracy, and upon that youth's assuming his responsible part in its affairs; therefore, they set themselves to work for a system of popular education, for free schools, open and free to all, where lives could be trained, not in knowledge only, but also in industry and temperance.

4. Their Achievements in Social Reform

In this field we cannot adequately measure the contribution of our Protestant forefathers: the spiritual revival begun by John Wesley in England, which was one of the sources of the modern social reform movement; and the spiritual awakenings which stirred the consciences of men, causing them to attack and undertake to eradicate one social evil after another. In those lands where Protestantism has had its greatest opportunities, you see, therefore, in the midst of much that yet remains to be done, a high level of literacy; the strenuous defense of religious freedom for every group in its population; a high dignity for the common man, because his daily task is looked upon not as something to escape from, but as his chief opportunity to serve his God. Time and again, until it has become a common sight, we have had before us examples of what men can do when they look upon their daily task as their call of God.

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Our Unfinished Task

Protestantism has made many failures, it is true, but in our world with its threats to freedom, Protestantism has continued to hold high her banner of freedom. We Protestants believe in it—for ourselves, and we want to share it with others. We want our children to think for themselves. We believe in making our own choices. We believe in a free church and in all churches standing on a parity with each other, none seeking for itself what should not be done for all, and none asking favors in this land, or any other, which it would not seek to secure for all everywhere.

God grant that we shall not forfeit this liberty today—either by the neglect of our high privileges, or by an indifference to forces which can destroy that Liberty for which our fathers gladly gave their lives.

EDITORIAL

That Derelict Word

Recently I sat in on a youth council meeting with a friend of mine who was adult counselor for the group. The youth were discussing a pet project which, apparently, had met with opposition from some of the church fathers. The attitude of the group had turned sour and one of them, the secretary, was quite critical. I could see that my friend was disturbed. I imagined he was turning over in his mind how with propriety he might steer the discussion back to a more positive approach. The secretary went on to air her views of the Sunday school superintendent, one of the youth advisors, and finally the minister. It looked as if the sneering section was about to take over completely from the cheering section.

When the minister was mentioned adversely, there was a sudden and complete silence for fully ten seconds. Then a young fellow, who had not spoken up to this time, quoted in a quiet voice—

There is so much good in the worst of us
And so much bad in the best of us
That it hardly behooves any of us
To talk about the rest of us.

All around the group there were expressions of assent. They were back on the track without a word from the counselor. Parenthetically, I thought how effectively—and acceptably—one youth can spank another.

But the point of this column is the ease with which some persons drift into a negative attitude in speech. The government, the schools, the church, the boss, even our friends—none are immune from our barbed tongues. We just forget our own shortcomings, but hardly the other fellow's. His sins, like his car lights, always appear more glaring than our own.

Gossip has a way of boomeranging. Jesus said so in Luke 12:4. That old threefold test of a comment about a person—is it true, is it necessary, is it kind?—is as effective as ever. If universally applied, it would eliminate a lot of malicious talk and bring us closer to that standard of Lincoln's: malice toward none, charity for all.

"Charity for all." That's it. A person's faults have a way of disappearing when we see a halo on his head. Some months ago I read in *Rotarian* the story of a French chef who had been in the United States six months without any one praising his salads. Every night in Paris, he said, some guests would send their compliments or call him to their table to extol his skill. But not in New York. He was going back to France. The article asks, "Are you a miser with praise?"

It's an appropriate query. Do we applaud those who serve us daily—the elevator operator, postman, janitor, paper boy—or do we take them for granted?

Funny what a powerful and far-reaching effect just a word can have for good or evil. Emily Dickinson expressed it this way:

A Word is dead
When it is said,
Some say.
I say it just
Begins to live
That day.

Moral Requirements in a Three-Pronged Peace Offensive

By O. Frederick Nolde

As we move into the second half of the twentieth century, the horizon of a peaceful world seems far-distant and the path leading to it is darkened by low-hanging clouds of war. The hearts of many are gripped by despair, for they find no secure chart or compass for the road they must travel. For them two alternatives seem inescapable. The one leads to total global war, and the prospect is terrifying. The other requires appeasement and, while the timid find it tempting, the courageous revolt against it and the wise reject it because they know that it merely postpones the evil day. Men are disposed to say with the Preacher of Old: "Vanity of vanities; all is vanity."

A mood such as this does not befit the Christian. In yielding to defeatism, men deny the faith of Christianity. The world picture is dark and no effort to relieve it by shallow panaceas is justified. Nevertheless, to every individual Christian there is available the eternal Gospel of Jesus Christ with its assurance of forgiveness, of comfort, and of strength. Moreover, the truth of Christianity has meaning for every situation which man faces, be it in his personal experience or in the context of world relationships.

The greatest danger before us, too often unperceived, is that in frustration and fear we become preoccupied solely with personal and national well-being. On bended knee, our people and their representatives in government should pray Almighty God, not for safety and security as ultimate good, but for a new vision of service. Our national policy ought to flow from a profound concern for people—for all people in every land—with a penetrating understanding that our interests are best served when we serve the interests of others. With full recognition of our shortcomings, we must remember that the Son of man came not to be ministered unto but to minister, not to condemn but to save the world. These are eternal truths, and in them the moral imperatives which can give direction to a peace offensive find their source and their impulse.

The effective application of Christian truth for the healing of the nations requires its interpretation in the light of immediate realities. In a vast upsurging which began long before the first World War, peoples of every race, color, and creed are clamoring for equality of personal status and for a fair share of this world's material goods. We are caught in the swirl of a world-wide revolution. While some societies have been reinvigorated and over 700 million people have attained political independence, the upsurge continues with undiminished force.

Competing to meet the demands of this world-wide revolution are two

major systems—the one requiring uniformity of thought and practice under governmental coercion, and the other seeking to preserve individual freedom with responsibility. Whereas about one third of the human race is currently under Soviet domination, it is significant to note that there is no country where the people have voluntarily accepted the system of Soviet Communism. The United States, having lent economic assistance to a degree unequalled in history, is viewed with mingled feelings of gratitude for its generosity, jealousy because of its power, and suspicion as to its future intentions or demands.

The competition between the two systems of life—which could and should be peaceful—became an imminent and open threat to the peace with Russia's apparent willingness to use or to encourage force in expanding the area of communist control in Korea. The United Nations authorized an international police action which has, on varying grounds and in various ways, been opposed and resisted by North Korea, by the Peoples' Government of China, and by the USSR. To the ideological conflict has been added a conflict of military power wherein the authority of the United Nations is challenged and flouted.

In response to the threat of Soviet military power, the United States as well as other countries have undertaken a far-flung program of military preparation. The reality of the situation is that the world is divided into two armed camps and that governments which oppose the expansion of communism are making strenuous effort to build a military power sufficient for any emergency.

Moral decision as to the course we should follow in face of this explosive situation requires at least an attempt to forecast its prospects and dangers. Two possibilities seem to lie ahead. The first is that Russia will in the very near future start a third World War by direct or indirect aggressive action. The second possibility is that Russia, following known tactics of advance and retreat, will for a period of time so modify its effort to expand by force as to seem to make our military preparations foolish or unnecessary. I respectfully submit that grave peril awaits us if we do not reckon with both possible eventualities.

The Moral Imperative

The outlook is precarious, whether of global conflict in the near future or of long-drawn-out tension. Yet we dare not shrink from it. To us in our day comes the awesome and searching question which the Prophet Micah addressed to the people of Israel: "What doth the Lord require of thee?" Our national tradition and our profession, if not always our practice, make an evasion of that question unthinkable.

Two presuppositions provide the background from which our answer must be projected. The first is the conviction that God in his goodness makes available strength in proportion to the needs of the hour. Christianity was born and bred in adversity, and Christians have risen to greatest heights when confronted by the most critical tests. God will provide strength at this moment of history if we will only use what he places at our disposal. In the second place, we hold to the belief that even in this trying hour a third World War is not inevitable, and we must act accordingly. In accepting that view we do not delude ourselves. Recent events have considerably diminished

the margin of possibility. We are on the brink of a precipice. To avoid being plunged into the abyss, we must exploit to the full every possibility which that thin margin affords us.

Conscious of our true strength and discerning the goal of our immediate striving, what shall we now do? The full text of Micah's question offers a clue to the moral imperative as we face the dilemma of today. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In order to derive this timeless message, a directive which relates to present need, I venture to propose that: The people of the United States and their representatives in government are called upon to manifest a dignified humility, born of purposeful strength and not of weakness, dedicated to the service of all men in building economically healthy and morally free societies, and committed to the peaceful solution of world problems through international cooperation under the United Nations.

A Three-Pronged Peace Offensive

Our task is merely begun when we frame a sweeping statement of our moral obligation. If the exposition of God's requirement is to be really helpful, it must be characterized by far greater precision and definiteness. At this point the Christian invariably encounters serious difficulty. He seeks to remain faithful to his highest principles and yet he knows that an evil situation thwarts their full application. Shall he risk an accommodation of Christian idealism to immediate problems in order to encourage and support attainable steps toward the ultimate goal? While some are loath to do this, I am convinced that we have no tenable alternative. We must fight the battle for peace in the context of an imperfect and evil world.

With this point of view, I propose for your consideration a balanced three-pronged Peace Offensive, where emphasis is laid on our moral obligations in relation to actually existing military, economic-social, and political conditions. In doing so, I claim that, while we cannot at this time hope to get sympathetic audience from Soviet controlled areas, we can so govern our own actions by justice and goodwill as progressively to extend the area of our influence and ultimately win a hearing from those who now oppose us. Be assured that my propositions grow out of an appreciation of the heavy burden which our governmental officials are carrying in our behalf and the desire of our churches to share that burden with them in any appropriate manner.

I. *Our military strength must be sincerely and steadfastly devoted to the cause of peace.*

We have to face facts unflinchingly. The United States and countries allied with it are bent upon building a military strength unparalleled in their history. With what attitude shall we as Christians view this effort? While there are some who believe that force should never be used, the preponderant majority reluctantly accepts the necessity of military strength to serve as a deterrent to aggression and, wherever aggression occurs, as a means of opposing it.

In taking my stand with the preponderant majority, I insist that we must clearly recognize the dangers in a situation where the world is divided into two armed camps, and particularly the dangers for which we may be responsible. If Russia should start a

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third World War—whether for purposes of expansion or in fear of our growing strength—the decision is out of our hands. However, if Russia on strategic grounds exercises restraint for a prolonged period of time, we may through lack of forethought become an actual threat to the peace. In this latter event, knowing that the danger of aggression lingers even though dormant, we would nevertheless have no clear justification for using the military strength we have built. In our impatience and with our society geared to military action, we may then be tempted increasingly to risk or even to create situations which would give rise to global conflict.

Under these circumstances, the churches have an important, perhaps a determining, part to play. They must cultivate in our people the moral restraints which will keep military strength under control and indicate the direction to be followed in order that strength may contribute to peace. On moral grounds, participation in military preparations ought to be measured by the sincerity with which the following six commitments are made and the fidelity with which they are honored in practice.

1. We must not be the instrumentality of starting war—now or in the future, openly or under the wicked pretense of self-righteousness. If war should come, and God forbid that it may, it must be irrevocably thrust upon us by others than ourselves and every alternative recourse which our interpretation of God's will for man can entertain must first have been honestly explored.

2. We must keep military measures at every point to the absolute minimum which circumstances will allow. Those who resist the decisions of the United Nations should be denied the comfort and assurance of a pledge not to resort to drastic measures if their actions leave no reasonable alternative. At the same time, the hysteria which calls for the use of atomic bombs without full account of attending moral and political consequences must be curbed in season and out of season. All share in this responsibility to preserve calm determination—government officials, press and radio, as well as people in every walk of life.

3. We must invite and encourage the use of the United Nations Peace Observation Commission at every potential danger spot throughout the world to deter aggression or to identify the aggressor when it occurs. The United States has expressed and must indicate readiness to expose its actions to impartial scrutiny.

4. In determining when military action shall be taken, we must accept a moral judgment to the extent that it is reflected by majority opinion in the United Nations. One hopeful factor in the United Nations decision to recommend military measures against aggression by North Korea was the emergence for the first time in history of international police action, imperfect though that recognizedly was. That new factor must be retained and improved. The day when any one country has the right by itself to de-

clare war on another is now past.

5. We must accept as a provisional goal a sufficient balance of military power-in-being to permit the peaceful competition of conflicting ideologies. Such a situation would be obviously precarious. Nevertheless, as an intermediate objective of military preparations, its preference to war justifies the risk.

6. We must work toward the ultimate objective—now and continuedly—of bringing all national armaments under international regulation and control. The United Nations has voted to merge its approaches to the international control of conventional and atomic weapons. It is not fantastic to hold that the futility of a progressively accelerated armaments race may at some point convince all parties that international jurisdiction is the only solution. At all events the effort must be made.

What does God require of us? If we accept the necessity of military strength—and that decision I insist is ours as human beings—our actions will more nearly reflect Christian principles by accepting such restraints and directives as I have proposed. Should they not be accepted, the unity of the American people in support of a military program will on grounds of conscience be difficult to achieve and to maintain.

II. *In opposing totalitarian communism we must willingly constitute ourselves a continuing servant of the world in helping to build economically healthy and morally free societies.*

Military strength may give reassurance and time, but it will not in itself win the victory of social health and freedom. Over the past five years we employed the strategy of reinvigorating societies so that communism might not look attractive from within and that infiltration and subjection from without would involve the likelihood of popular resistance. That strategy was measurably successful, perhaps so successful as to prompt Russia's recourse to force. Shall we now forsake the very means which proved effective and put all our eggs in a military basket?

What will we have gained if, in increased military strength in Western Europe, standards of living over a period of time are so lowered that the prospect of communism again becomes inviting to the masses who do not reckon with ultimate costs? Or, if in giving air and naval protection to countries in the Far East, they continue to endure unaided the devastations of famine and the irritating knowledge that social conditions remain unimproved? We must constantly be alert to the danger of preoccupation with military measures to the exclusion or at least the neglect of affirmative measures which are right in themselves and, because of their inherent rightness, stand as a bulwark against Soviet communism.

Economic Health

In so far as economic health goes, the problem obviously is to find resources for building the necessary military strength and, at the same time, to have available the means for economic aid. I trust you will not consider me unrealistic when I suggest a specific illustration, allowing that the mode and timing of its application require further study.

The Hebrews in Old Testament times practiced tithing and many Christians have with modifications followed in that tradition. Our nation has a religious heritage. Ought we not now as a

people, inextricably caught in the web of military necessity, designate, over and beyond what we are currently doing, one tenth of our military appropriation for specifically affirmative peace measures? This would mean that if we are willing to spend an extra thirty billion dollars for negative means to secure the peace, we would also be ready to spend an extra three billion dollars for positive measures. The proportion may be too small, but the possibilities almost baffle the imagination. The United Nations technical assistance program could be considerably strengthened and expanded. United Nations Peace Observation Commissions, adequate in manpower and literally scattered over the face of the earth, could be financed. Many other areas of useful expenditure could be cited and, above all, we would be giving to the world at least a substantial indication as to our future intent.

To finance such a venture, new or modified patterns which appropriately correlate military and economic enterprises should be imaginatively explored. If these prove unfeasible, I believe the American people would be ready to carry the added burden and may in fact be more prepared thereby to support military preparations.

Moral Freedom

In so far as freedom and human rights are concerned, we must steadfastly strengthen our domestic observance. In addition to long-standing problems, we encounter in the concentration of emergency powers the danger of approaching the totalitarian practices which we condemn in Soviet countries. Our people should flock to their churches to derive inspiration and strength from worship and study. They should freely but responsibly exercise their right of opinion and expression. They should above all respect the rights and freedoms of their neighbors. Our government, in a manner far more impressive than heretofore, should lead the way in establishing international jurisdiction for the protection of human rights. Recognizing a common bond, be it of humanity or of faith, we should exhaust every means to get close to people behind the Iron Curtain, even giving consideration to a wholesale infiltration of the next session of the Peoples' Peace Congress no matter where it may be held. We should support and enlarge a Truth Campaign that really rings true.

What does the Lord require of his people? One need have no qualm of conscience in calling for the fullest possible use of our resources, commensurate with other needs, in building economically healthy and morally free societies.

III. *We must steadfastly seek such avenues of negotiation as will command the confidence of our allies and give to those who oppose us every opportunity for the just settlement of outstanding issues.*

Recent experiences show that negotiation tends to be successful, as in the case of the Berlin blockade, when a *de facto* settlement has already been achieved or is fairly certain of achievement. As we grow stronger, we must be careful to increase rather than to diminish our readiness to negotiate.

If we are to be diplomatically effective, domestic unity is an urgent requirement. The democratic right of criticism and dissent must be preserved, but opinion must be formed on the basis of merit. Our people want a bipartisan foreign policy, where rep-

resentation characterizes both the formation and the administration of that policy. They have too much at stake to permit international issues to become the football of party politics and welcome the growing restraint which is sensitive to a condition of emergency.

Pride and face-saving tendencies must be rejected if negotiation is to produce results. We are grateful for the exercise of restraint and dignity in the administration of our foreign affairs. We must be constantly ready, on our own part and on our own initiative, to revise policies and decisions if sound reason therefor is at hand. Observation of international deliberations reveals how important are the tact and delicacy of method whereby a reversal of policy is publicly sponsored.

Beyond the domestic scene, the process of taking political and military decisions requires an alertness to the interests and self-respect of those who honestly support the United Nations. For example, without minimizing the responsibilities which ought to be met by western European countries, we must see the respects wherein their problems differ from ours. Is it not sensible to seek to heal the social sores in West Germany and to win friendship as a prerequisite to cooperation in opposing communism? Have we reckoned fully enough with the implications of a divided Germany—as a replica of Korea and in face of what five more years of Soviet indoctrination will mean to its youth—and have we given sufficient thought to ways whereby as a minimum lines of communication could be opened between East and West Germany? Countries of the Far and Middle East, many of which have recently gained political stature, merit increasing responsibility for decisions, subject to their heeding our points of view as we show willingness to heed their points of view.

In my references to political negotiation, I have intentionally avoided the suggestion of technical solutions and have stressed factors of dignified human relations. Reconciliation is a fundamental principle of Christianity and reconciliation must become operative at the international political level through negotiations which are prompted by justice, mercy, and goodwill.

Prayer for Peace

It is my conviction that Christian testimony to the world of nations can move only in the arena where the issues are fought. Catastrophe not of our making may break upon us at any time and for that we must be prepared. Nevertheless, so long as there remains even a marginal possibility of averting total global war, we must wage an inclusive peace offensive where our spiritual as well as our material strength is devoted to the promotion of peace, dedicated to service in building economically healthy and morally free societies, and committed to international cooperation through the United Nations.

We must remain steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor in the Lord is *not* in vain. In our churches and in our homes, let supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

AT YOUR SERVICE

● *Materials and services available to chaplains*

Publications

To secure wider distribution for books that help Christians to count in these times, Haddam House Publications (Association Press, 347 Madison Avenue, New York 17, N.Y.) is reprinting recent basic religious literature in soft-cover editions to be sold at 59¢. First two volumes offered are *Primer for Protestants* by James Hastings Nichols, and *Christian Faith and My Job* by Alexander Miller.

The American Association for the United Nations, Inc., 45 East 65th Street, New York 21, N.Y. has available reprints of "Where Are We" by John Foster Dulles. Single copies are free, quantity rates are $2.00 per hundred.

A recent publication, *How To Get Ahead in the Armed Forces,* gives certain pertinent information to servicemen. It has been written so as to be applicable to those of all branches of the Service. The author, Reuben Harchow; publisher, Doubleday & Co., Garden City, N.Y.; the price, $1.00.

"Words of Power" cards, published by the Christian Fellowship of Prayer for distribution to men of the Armed Forces are available from P.O. Box 706, St. Petersburg 1, Florida.

Two recent Public Affairs Pamphlets worthy of note are *Prejudice in Textbooks* (No. 160), and *Human Rights—World Declaration and American Practice* (No. 167). Order from Public Affairs Pamphlets, 22 East 38th St., New York 16, N.Y.

A small leaflet, "God Go With You," will be of use to chaplains for distribution to men going overseas. It is available from the American Bible Society, 450 Park Avenue, New York 22, N.Y.

A fine new edition of that popular book, *On Guard,* by Dr. Joseph R. Sizoo is now available. The new edition, published by Garden City Book Co., 14 W. 49 St., New York 20, N.Y., contains statements by Chaplain George F. Rixey of the Military Chaplains Association and by Bishop Charles W. Flint. The foreward is by the Director of the General Commission on Chaplains.

The April issue of the *National Council Outlook,* a superior magazine, has a fine illustrated story—"Chaplains Courageous." Published monthly except July and August. The subscription rate is $2.00 a year. The address is 297 Fourth Avenue, New York 10, N.Y.

Audio-Visual Aids

Worship songs in color are presented on "Hymnslides" by Church-Craft, 3312 Lindell Blvd., St. Louis 3, Mo. These slides present an inspiring, colorful invitation to participate in singing the hymns everyone loves. A free illustrated folder listing all the "Hymnslides" and Bible Slides may be obtained by writing Church-Craft.

An album of selections by the 40-voice male choir of the University of the South, Sewanee, Tenn. was produced this spring by Recorded Publications Company, Camden, N.J.

The Christian Layman's Responsibility

By Walter H. Judd

Your Religious Emphasis Week begins at a time in the middle of the twentieth century which is perhaps as confused as any in the world's history. There never has been a time when man has not been afflicted with one or another of the various ills that always beset him, in part as a result of his own departures from righteousness. But I think that is the first time in all human history when every civilization, every culture, every country, every people, is in turmoil, even to the point of revolution in many, at the same time. Many of the noble plans and the high ideals and purposes with which we ended World War II lie in ruins. Worst of all, in many parts of the world and in many parts of our own country, there are those who already resign themselves to the inevitability of another World War, knowing what it will do to us and to our civilization. Yet they see no other way out.

Some people say that the conflict in which we are engaged is a conflict between the United States and Russia, or between the free world and the Soviet world. Well, there is that conflict. Since the beginning of the little principality around Moscow, the Grand Duchy of Moscovy, there has been for roughly five hundred years a relentless drive on the part of its people to expand at the expense of their neighbors. Dozens of peoples and countries and cultures have been conquered and in part absorbed. As the result of that relentless drive to expand at other peoples' expense, there grew up barriers against it: on the west, Germany and Austria-Hungary; on the south, the Turks and the Persians, supported through the decades and centuries by the British and now by ourselves; and with the decline and fall of the Manchu Empire in China and the seizure by Russia of what now is eastern Siberia, Japan became the barrier on the east.

In World War I, Austria-Hungary was destroyed, and with its disintegration the Russian influence moved down into the Balkans. In World War II German power was destroyed. Our people failed to understand that defeat of the Nazi evil was not equivalent to victory for good. We came home before we put in place of the bad German barrier which had been destroyed a better barrier to Western Europe. So as a result of the vacuum created by our necessary action in destroying Hitler's might but not supplementing it by the construction of another barrier, we are debating whether to send divisions of American boys to Europe, and how many, to be there as far ahead as one can see.

In the East, Japan was destroyed as a barrier. It had to be, because it had attacked us. But we were not willing to do the things that were necessary in Asia, particularly in China, to construct there a good bar-

rier in place of the Japanese barrier which had been destroyed. Under the shrewd guidance of Communists who knew what they wanted and who understood the importance of Asia, we were beguiled into defeatism with respect to the peoples of the East who wanted most of all to be free, especially our allies the Chinese. We would not do the things that were necessary to help them recover from their long war and occupation, the inescapable inflation, and the corruption that inevitably goes with such inflation wherever it occurs. And so, as a result of our failure even to try to erect in place of that which we had destroyed, another barrier friendly to the free world, we have to send American men to Korea. More than six thousand of them have died there. There is no reason for their being there except our failure effectively to help other people defend their own soil against Soviet-inspired aggression. If they can't defend it, then you have to send Americans to try to stop the aggression.

Yes, there is a struggle between the United States and Russia. But the conflict is deeper than that.

Some say it is a struggle between East and West; but it is deeper than that. Some say it is a struggle between capitalism or the free enterprise system and Communism, as two economic philosophies or social systems; but it is deeper even than that.

The struggle in which we are inescapably enmeshed today, no matter how much we dislike it, is a fundamental conflict between two totally different philosophies of life, two totally different concepts as to the nature of the universe in which we live, two different concepts as to the nature of man, two different concepts as to the nature of God, or whether there is a God.

The Soviet rulers openly proclaim that they believe that man is merely an animal with a mind—period. He is the smartest of the animals, but just an animal. Out of that belief there come the attitudes and practices characteristic of Communists. Some of us have visited countries behind the Iron Curtain. I myself was in an area under the control of the Chinese Communists for eight months way back in 1930. We learned that they have no more scruples about wiping out any human beings who differ with them than you and I have about spraying D.D.T. on some troublesome mosquitoes. What difference does it make if man is just an animal?

The Divine in Man

Our civilization, our culture, are not based on that concept. They are based on the concept that there is a God, that there is a moral order in the universe, and that while man is an animal with a mind, he is also something more. He is a son of God; and therefore he is a part of God; and because he is a part of God, he is capable of becoming more and more like God, as your son is capable of becoming more and more like you, of whom he is a part. The soul is different in character from the body and mind, and is in addition to them. It is this, the divine in man, which makes him different in nature from the animals. It is this which is the ineffably precious thing about man. It is this which we believe it is the first business of a good society to nurture and develop. It is because of this belief that our civilization has

developed its unique values. It is these two concepts, these two philosophies of life, that are in conflict today—mortal conflict.

General MacArthur described it accurately on the decks of the *Missouri* when he accepted the surrender of the Japanese. He said in substance, "We have had our last chance to get a good world by force alone. The problem now is primarily *theological.*" Precisely.

Why are we not able to get along with the Soviet Union, for example, in the United Nations? The reason we are not able to get agreement with them is because they are not pursuing the same objectives as we at our best are pursuing. Why are they not pursuing the same objectives as we? Because they do not believe the same things we believe—about man and about God and about the universe.

In such a time as this we must try our level best to get greater agreement and unity as to the methods by which the problems of the world can be peacefully handled. Political measures are necessary; economic and military measures are necessary. They are good if we can get them. That is true. The European Recovery Program, the Military assistance program, Point Four, aid to Korea in support of the United Nations resolutions—all of these are political, economic, or military efforts to resolve difficulties. But there is a limit to the agreement which is possible through those efforts, because of this fundamental conflict in philosophies. There is a common saying that "Politics is the art of the possible."

To get fully effective political solutions, there must be agreement on certain commonly accepted principles, at least by all the powers strong enough to disturb the peace. The trouble with the United Nations is that it has two sets of principles—one set for the Big Five, another set for the other fifty-three. It was not possible at San Francisco to get any other arrangement; it was the best that could be obtained. But it is not good enough. You would not have order on the street corner if the rules were that the little cars had to stop when the light was red, but the Greyhound bus or the garbage truck, being of the "Big Five," didn't have to stop; they could go right through the red light.

We must continue to try to improve as much as possible the United Nations as it is, we must try to get wider and ultimately universal agreement on one set of principles—at least the principle that all power must be subject to the rule of law. To do that requires changes in men's objectives. That requires changes in men's attitudes. That requires changes in men's minds and hearts. And that requires changes in men. That brings us to the Christian Church. It is the business of the Christian Gospel to change men.

I remember that in World War I, after having disastrous defeats because each nation insisted on its completely separate military establishment, we were driven, in order to survive, to unite under one Commander-in-chief, Englishmen and Americans as well as Frenchmen and

Congressman Judd is also a physician and missionary. He received his M.D. and a fellowship in surgery from the Mayo Foundation of the University of Minnesota. Later, he went to China where he spent ten years as a medical missionary under the Congregational Foreign Mission Board.

half a dozen other peoples fighting under General Foch. Then we had spectacular victories. I, as a naive lad who had left college to go to the war, thought the unity would last. I thought we had learned the lesson. But alas, the ink was hardly dry on the Armistice before we were quarreling among ourselves. Why?

Then in the late thirties as Hitler was coming into power in Europe and Japan was steadily encroaching on lands that did not belong to her in Asia, the other nations were driven together, even to work closely with the Communist system under the Kremlin, which is in mortal combat with all we believe in and stand for. Again many people believed that we had a unity which would last. To our discredit we sacrificed our principles and other people's rights and territories in an attempt to buy a political solution with Russia when there was not deep, underlying, fundamental agreement. The attempted solution has crashed in ruins.

No sooner was our enemy, the Axis, defeated than we began to have troubles with our allies. Why? The reason is clear. Because neither men nor nations can be permanently united on the basis of the only major forces which war in itself generates or stimulates—fear, hatred, suspicion, and a half-dozen others. Allies hold together as long as their fear and hatred are directed against a common enemy. But when the common enemy is vanquished, do the fear and hatred suddenly disappear? No. They are at their most intense state, and inevitably each begins to turn with fear, suspicion, even hatred, on its erstwhile allies.

Well, is there any hope? Is there anywhere in the world something to which we can turn with reasonable, not irresponsible optimism? Is there any force that by its very nature is cohesive, pulls together, unifies, even as fear, hatred, suspicion, by their very nature, divide and set apart? I think there is. It is the Christian faith. I see nothing else anywhere that has a chance of matching the fanatical zeal and willingness to sacrifice and will-to-win that characterize those who are determined to destroy our kind of world.

The Christian church is the custodian of that faith—not a faith to destroy or conquer, but a faith to reconcile and heal and build. No, the church is not just the custodian; it is the powerhouse and the instrument of the Christian faith.

Four Main Reasons

I think it gives us our only hope for four main reasons. The first is this: The Christian faith is the only thing I know that always puts the primary emphasis and the ultimate value on the individual human being. It does not put it on sex, as every non-Christian religion does—man is human but woman is subhuman. That divides all humanity down the middle. But what we need is to unite, not divide.

The Christian religion does not put the primary emphasis on race, because if you say race is first, then you immediately split the world into at least four main groups because there are four main races. That has been tried from time immemorial. Hitler with his superior Nordic race; the Japanese of the Yamato race, believing that Heaven had sent its son to be the Emperor of that race, and therefore its way was the only way for man to live. And there are people

nearer home who put race first. But that divides; it does not unite.

The Christian religion does not put the primary emphasis on country—important as that is. Patriotism is one of the loveliest things in the world—love of one's own; the thing that makes people who were born by the sea lonely without the sound of the sea in their ears; or makes those brought up in the forest or mountains, feel almost naked if away from their comforting shadows; or makes people like myself who were born out on the plains, feel hemmed-in and cramped in New York City. We want to be able to see for twenty miles in every direction. Love of one's own is good. But when it becomes uncritical and undivided loyalty to one's own exclusively, then it divides instead of uniting. There are some eighty or ninety nations; and if you say, "First my nation," then you must grant that right to others, and you cannot get a united world.

How about horizontal cleavages? They have been tried. "Divine right of kings" was one. Some people were supposed to be born with a different kind of chromosomes which qualified or destined them to rule. Aristotle's theory was one of rule by the political elite, the aristocracy—bureaus, I suppose we would call them. Karl Marx tried the same thing; he merely picked out another class, the proletariat—dictatorship by those without property. But all these divide; they set up fear, hatred, suspicion, between classes; they do not unite.

Our Common Humanity

The Christian religion does not even put the primary emphasis on creed or sect, because they also divide. I ask you, What is the one thing that we all have in common? It is just this: our common humanity. And that is where the Christian religion puts the primary emphasis, on the one thing we all have in common. It puts the primary emphasis on the individual human being.

This immediately gives hope, because it deals with that which can be changed. Governments as such do not have consciences. Institutions are not self-critical. But a man can respond to a "still, small voice" and be changed. The history of changed governments and institutions and societies is the history of changed men.

History Was Changed

God spoke to a layman who was a political refugee, an old man, his career finished, hiding for his life in the mountains, tending sheep. And the Lord said, "Moses, go down into Egypt and get my people." And the history of the world was changed, because the man was changed.

God spoke to another layman on the way to Damascus. Not only was he perfectly correct himself, but he was policing everybody else's actions as well. The Lord said, "Saul, Saul, why persecutest thou me?" The man went for the week end to a "laymen's retreat," and had some counsel from the clergy, and he came out a different individual.

God spoke to a boy down in a New Orleans slave auction mart; and the young lad gritted his teeth and said, "If the time ever comes when I can strike that traffic, I will strike it with all my strength." And Abraham Lincoln changed the history of the world.

It is the individual human being that counts. Governments come and go. Norway went down under Hitler's blows; but the Norwegians did

not. Man does not need to go down unless he himself is craven, no matter what happens to his institutions. Kipling put it,

The tumult and the shouting dies,
The Captains and the Kings depart,
Still stands thine ancient sacrifice,
An humble and a contrite heart.

Nobody can do anything to that!

I have always been intrigued by one of the characters in Jesus' parable of the Good Samaritan. It is the one about whom I do not know anything. I know what kind of men the thieves were; the priest who walked by on the other side; the Levite who looked at the man and still walked by. Most of all I know about the Good Samaritan who was moved with compassion, poured oil on the victim's wounds, put him on his beast and took him to the inn, and even left money for his care until he should recover. I know a lot about the Good Samaritan.

But there is another man in the story—the first man. "A certain man went down from Jerusalem to Jericho." Who was he? Was he of the same race as I am? That is mighty important, isn't it? Apparently Jesus did not think so; He did not bother to mention it. It could have been a white man, it could have been a black man, or a brown man at that crossroad of the world. To what country did he belong; the same as I do? Surely that is important. Jesus did not say. He could have been a Jew or a Samaritan or an Egyptian or an Assyrian or a Greek or a Roman or a Spaniard or any one of a half-dozen other nationalities. Apparently that was not the most important thing to Jesus.

To what class did he belong, the same as mine—white collar class, professional class? I don't know that either.

Was he rich or poor? Surely that is very important. I don't know.

Well, was he educated, refined, cultured, or was he ignorant and uncouth? I don't know that either.

Then one day it dawned on me that that was one of the main points of the story. It did not make any difference who he was, except that he was a human being in need. That is where the Christian religion begins its work because it always puts both the primary emphasis and the ultimate value on the individual human being—his worth and his welfare. Do you know of any other philosophy that gives any hope for producing unity other than this which begins with the only thing we all have in common, on both sides of the Iron Curtain?

"Backward Peoples"

The second reason the Christian religion gives hope is that it is the only thing I know of that always sees and builds on the possibilities in those who at a given period in history are the so-called "backward peoples." At the moment the Western world is at the top. But when Marco Polo visited China, China had magnificent streets and sewers and buildings, while Europe was a shambles.

It is natural to begin with those who are the most advanced. Jesus Himself began with the scholars, with the intellectuals, with the "upper crust." They rejected Him, because they knew too much already. Did He quit? No. He turned to the fishermen. He turned to the tax-gatherers, those who were the Quislings, considered traitors to their own country because they collected taxes for the hated in-

vading power. He turned to women on the street; and out of all these He built the most powerful movement of all time.

You and I also begin with the Park Avenue "big shots," as we say. But unless in any campaign we go also to the other avenues, to the wrong side of the tracks, we do not really mobilize either the money or the spiritual support that is available.

This belief is the foundation of the missionary enterprise—seeing the possibilities in the backward peoples. Dr. John R. Mott, after one of his trips around the world, at the beginning of this century, came home from Japan greatly impressed by what he had seen there. He saw a capable, efficient, determined people just emerging from mediaeval feudalism. He saw them getting Western machines and weapons, thereby increasing their power; but not getting from the West the Christian faith which could build in them internal restraints of character to enable them to handle wisely the great new powers. He gave a series of addresses in which he said that if we did not send ten thousand Christian missionaries to Japan quickly to take them the best that had come to us, we would eventually have to send a hundred thousand bayonets. Well, we did not send the ten thousand missionaries; we sent a handful. So, eventually we had to send the hundred thousand bayonets. No, that is not correct. We had to send four million bayonets, and there were one hundred and eight thousand who didn't come back, because we as a people and a government did not see the possibilities in the Japanese.

Just now our Government is concentrating attention on the eight hundred million people who live in the Western world, so to speak. The Soviet Union has eight hundred million people in its world. Who controls the balance of power? The almost eight hundred million other people, those who live in the countries on the periphery of China, from Japan around to Iran. Which way are they to go? With us or with the Soviet world? What happens to them in the near future depends in no small degree on what we do. But what happens to us in the long run depends on which way they go—these "backward peoples."

You all translated in high school days the report of a certain explorer regarding an island he visited. He described the inhabitants of that island as barbarians, some as cannibals, some of them as offering up living human beings as sacrifices to their gods, so lazy and shiftless that they would not even make good slaves. That is all General Julius Ceasar could see in the people of the island of Great Britain, from whom most of us here today are descended.

Yet two thousand years later, it was their children on that island who during the blitzkrieg in the summer and fall of 1940 held all of Western civilization in their hands alone through sheer courage and character. If they could move that far between 60 B.C. and 1940 A.D., then who is going to be at the top in say, not just 1952, but 2052, or 2152? That is the question.

Jesus said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." The Christian religion always sees and builds on the possibilities in all individuals and peoples, including those who at the moment seem the most backward.

In the third place, the Christian

religion gives hope because it is the only thing I see that gives an adequate ideology, an adequate concept, for taking the differences that exist and fitting them into some sort of teamwork pattern. There are two expressions of this ideology in the Christian religion. One is that God is our Father and that we are all His children; therefore we are all one family. That's a good concept. Look at the children in a family, how different they are. Here is a son, the outdoor type, who can hardly wait to get out of school to play ball, or go hunting or fishing. Here is his brother, studious, reflective, who loves his books and even likes to get a B-plus in school. Here is another brother, mechanically inclined, who likes to work with his dad's tools in the basement, fixing up things or trying to invent some gadget.

Here are the daughters. One is socially inclined, wants to be popular, interested in dates, clothes, phone calls. Here is her sister, who is domestically inclined, who likes to fuss around the kitchen with her mother, cooking, or sewing, and maybe even dusting a little once in a while. Here is another sister, romantically inclined. She daydreams; likes to write poetry; she is sensitive; her feelings are continually getting hurt. Look how different they are. And they are never going to be alike. Yet they still are brothers and sisters; they do not fight among themselves—all the time! That is a good ideology, but it is not good enough. And it is not unique with the Christian religion; there are several other religions which have the same basic concept.

But there is another that is unique with the Christian religion. You will find it best expressed in the twelfth chapter of St. Paul's first letter to the Corinthians, in which he did not say we are all members of one family. Oh, no. It is much more intimate than that. He said, "we are all members of one body." We are different, but we are interdependent. The eye cannot say to the ear, "I do not need you because you can't see." For if it did, the ear would say, "No. I can't see, but you don't hear very well." The head cannot look down on the foot with scorn and say, "I do not need you, clumsy impediment, you cannot think." Because if it does, the foot says, "No, I can't think, but without me you can't go anywhere with your thoughts." All are necessary; God made them all. He made them so there need be no clash—or schism, as the old word puts it—in the body; and the glory of the body comes from the integration, the working together of all of them. If one suffers, do the others rejoice? No; they inevitably suffer, too. If one has honor done it, do the other parts become resentful, jealous? No; they share in that honor, too. "Now ye are the body of Christ."

Do you know in all of recorded thought that man has written down during the centuries, any other concept that has a possible chance of taking all the races, classes, nationalities, and fitting them together on a workable basis, preserving their differences—you cannot deny or destroy them—but getting them into a team, one body, except that?

Now, fourth, the Christian religion is the only thing I know that gives us not only an adequate concept for this torn, divided, confused, despairing world, but also an adequate Leader. Principles and programs are not enough. The greatest movements of history have all been energized into

cohesive action by a personality. The Nazis had a concept, but that is not what galvanized them into fanatical zeal. It was the fact that they had given themselves, however mistakenly, to a Fuehrer. Or look at Lenin, who with cynical scorn denounced all religious faith as opium and superstition; and yet his movement did not take fire until the Communists made a veritable god out of him. The Japanese had an ideology; but it was the fact that they believed their Emperor was from heaven and deserved absolute devotion, which gave them such strength.

Make no mistake about it, my fellow-Americans. We here have got to have leaders, too. The only question is, Who is to be our leader? Is it to be Jesus Christ, winsome, balanced, sane, rational, constructive, healing, reconciling, saving? Or is it to be one of the madmen? Unless we Christian laymen, under the guidance and inspiration of the clergy, somehow rediscover and rededicate ourselves to our Lord and lift up that Leader until men see Him and follow after Him, then out of the ranks of our disillusioned youth or perhaps our veterans will arise some man with a hypnotic personality and a sense of mission, calling people to follow him; and they will go with him with a light in their eye and a song on their lips, no matter how mistaken his goals or his methods may be. Men have to have gods. Who is to be our God?

Is this a message of pessimism? I think not. This is the only thing I see that allows us to escape from pessimism. This is the only unconquerably optimistic thing I see in the whole world picture. It is not pretending the difficulties do not exist. That would be false. They do exist. It is looking them straight in the face and knowing that God in His heaven is stronger, if we will return to Him. He is not at sea about the world. He knows the way. This world is too sick to be patched up with superficial plasters. Only an Almighty and loving Father, with His Son on a Cross, can save this broken, divided world and make of it the united body of Christ.

This is a day of judgment on yesterday; it is a day of decision for tomorrow. As long as men trusted their own smart plans and clever schemes, there was no hope. But these have come to naught. It is a day for us to lift up our hearts. I am hopeful today because we are beginning to be hopeless about ourselves, and that gives God his chance.

Truth forever on the scaffold
Wrong forever on the throne.
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God, within the shadow,
Keeping watch above His own.

WHERE IS LIBERTY?

(Continued from page 6)

shall be confronted with a world society enlightened but unregenerated, aroused, energized, commercialized, armed with modern science, inventiveness and aggressiveness, but with a leadership and people like that of Japan, who have never know democracy, or like that of Germany, who spurned it. Only as we accomplish Nineveh's redemption can we assure our own.

Where is liberty? Only "where the spirit of the Lord is." Where that spirit is must we be also.

(Except as otherwise noted reviews are by the Editor.)

Time of Fallen Blossoms

By Allan S. Clifton

(Reviewed by Kenneth Lamott)

Allan S. Clifton lived in Japan for eleven months in 1946 as a warrant officer and interpreter with the Australian Occupation Forces in Hiroshima. In *Time of Fallen Blossoms* he has recorded his experiences in a series of short sketches which are revealing of the essential humanity both of the Japanese and of their conquerors. Mr. Clifton went to Japan with a background of twelve years' study of the Japanese language and customs, an asset that makes him almost unique among the current crop of popular interpreters of Japan. His admiration for things Japanese had turned to disillusionment and hatred when, during the war, the Japanese had run amok and perpetrated ghastly atrocities. But—and this is really the point of Mr. Clifton's book—it was the Japanese people themselves who finally made it possible for him to purge himself of hatred. With the understanding born of his experiences the author observes that, "All the libraries of hate books, all the ostracism and unforgiving exclusionism, will not bring back one dead soldier or salve the wounds of the maimed: it could dig the graves of their children."

Mr. Clifton's duties, which ranged from the supervision of elections and work in the provost courts to acting as interpreter for John Hersey, allowed him to travel widely. More important to this book perhaps were the unofficial duties he took upon himself. One of the first of these tasks was to deliver a letter from a captured Japanese officer to his wife. His journey to the small inland mountain town of Kisa gave the author his first real insight into the many admirable qualities of the Japanese people and gave a few Japanese, at least, some hope for a merciful and sympathetic occupation.

The author's command of the language was utilized by his fellow Australians as a means of communication with Japanese women and indirectly resulted in what to this reviewer is the most moving chapter in the book, the story of the ill-fated marriage of Harry, an Australian soldier, and Terumi, his Japanese sweetheart.

Those among us who think it possible to cure the world's ills with a massive dose of uranium should be compelled to read the description of the atomic bomb explosion at Hiroshima. Ironically, the children of Hiroshima called the atomic bomb *pikadon*, or "flash-bang," as if it were a new type of firecracker.

Mr. Clifton is adept at seeing both sides of a coin; the many incidents of brutality which he saw committed by his fellow countrymen in Japan have made it impossible for him to speak glibly of the superiority of Western

morality. He has written a thoughtful and disturbing book, but it is not a disheartening book. The author's faith in the possibilities for a better world is best summed up in the chapter he calls his Apologia: "To adopt a Christian approach is not to condone guilt. Rather is it a demonstration of faith in the common man, of whatever race or colour. I kept this faith with difficulty during the war, lost it completely in the jungles along the death-road from Sandakan to Ranau, and regained it in the weed-grown ruins of Hiroshima. An American soldier had it too, when, dying, he left his worldly possessions to be devoted to a closer mutual understanding, through education, between Japanese and Americans. It is the faith that offers mankind a chance of survival. Without it we are lost."

New York, Alfred A. Knopf, 1951, 240 pp. $3.00.

Peace Can Be Won

By Paul G. Hoffman

In the challenge and courage and common sense of this small volume are inspiration and guidance which all of us need today. Paul Hoffman's experience and accomplishment in business and in public service are well known. His intelligence and honesty are manifest. He has thought through with rare insight and care the problems that beset us, and his book throws a strong light of hope across the confusion and defeatism of our times.

Well does Mr. Hoffman know that the free world was never in greater peril. But he believes that "we still have the opportunity to avoid a general war if we [and he makes plain that he means each one of us] begin at once to wage the peace with imagination, boldness, and a sense of dedication." Exactly these qualities, plus cogent realism, characterize his approach to our problems and the program for action which he presents. The importance of the course he charts lies not only in the hope it holds for preventing general conflict but also in the incontrovertible fact that if, despite our best efforts, we are forced to fight a third world war, "a clearly defined program for peace . . . will give a sound direction to the conduct of that war."

For the author no less than for the rest of us the moves the Kremlin may make are an unpredictable factor. Be it noted to his credit that the program Mr. Hoffman proposes for America is a positive and dynamic one, based on fundamental economic, political, and social considerations, rather than a negative and defensive pattern built upon problematical decisions of the Kremlin. This is not to say that he does not take full account of the nature of the war Soviet Russia is waging in order to gain its goal of world conquest. To the contrary, he sees it clearly as an implacable war on four fronts—military, economic, political, and psychological—and he emphasizes that on these four fronts, by methods in keeping with our own objectives, we must wage the peace in order to defeat the Soviet Union's purpose. His program "calls for wresting the initiative away from the USSR not only by anticipating its moves, and thus thwarting them, but even more importantly by eradicating the social and political and economic conditions on which Communism thrives."

If we are to accomplish this it means that the United States, reluctant as we may be, must accept the responsibilities of world leadership. There

is no attempt to minimize the enormous burdens of this position. But Mr. Hoffman notes that "The acid test of our leadership will be our ability to inspire and inspirit" the other still-free nations "To carry with vigor and pride their own proportionate share of the common defense burden." Further, and as a matter of elementary psychology, he cautions that "if we are to lead effectively we must work with the rest of the free world on a basis of partnership and unity, founded on respect for views and interests other than our own."

Basic in our role of leadership is the responsibility of the United States to safeguard its own strength. To this end Mr. Hoffman views as essential the formulation of a constructive and genuine bipartisan foreign policy which can speak to the world as the voice of the nation; the protection of our domestic economy against further inflation (here Mr. Hoffman discusses the advantages of increased production, credit controls, reduction of government spending, promotion of private savings, and higher taxes, as contrasted with the weaknesses of price controls and rationing); the creation of an international program for the allocation of scarce materials; and the revision of our attitude toward foreign trade, of which our domestic agricultural policy is integral part. These are intricate and controversial matters, but Mr. Hoffman states his case convincingly.

The balance of the book outlines what the United States must do in troops and military supplies, dollars, deeds, and ideas, to outmaneuver Communism. There is no discounting the cost in hard work, self-imposed discipline, ingenuity, and sacrifice. Rigorous as the prospect may be, Mr. Hoffman thinks it holds our only hope for an enduring peace of justice and freedom. One must grant that it is less bleak than the alternative of "assent to dark days of chaos as preface to the unending night of totalitarian enslavement."

Garden City, N. Y., Doubleday and Co., 1951. 93 pp. $1.00

Rufus Jones, Master Quaker

By David Hinshaw

(*Reviewed by Robert J. Plumb*)

"Philosopher and preacher, historian and biographer, editor and essayist, administrator and scholar—in all, and through all, an apostle of peace on earth and good will to men. 'Cristes lore, and his apostles twelve, He taught, but first he folwed hymselve.'"

Such was the citation given to Rufus Jones when he received the honorary degree of Doctor of Divinity in 1935 from Yale University as reported in this biography of a great Christian of our time. This quotation from the prologue of Chaucer's *Canterbury Tales* was well chosen, for a simple sincerity and goodness shine forth from the opening chapter until the last in spite of a cumbersome redundancy which makes the story plod when it ought to soar.

The story begins with a boyhood spent in rural Maine in a religious Quaker environment where the deeds of Old Testament heroes became "more a part of Rufus Jones than movie actors or baseball heroes ever could be to a modern youth."

In his enthusiasm for his subject the author sometimes releases a flood of rhetoric which is out of keeping with the simple quality of his hero. The reader finds relief when the Quaker is directly quoted as in one

of the outstanding chapters where Rufus Jones' last sermon at his summer home in Maine is recorded. Here the reader sees the Upper-Room character of the Quaker more clearly than in the panegyrics of his admirers with which the book is overloaded.

More responsible than any other for founding and guiding the American Friends Service Committee through two world wars and their cruel aftermaths, influential in uniting the American Society of Friends into a vital group and winning for them the respect of religious and secular groups, including the military, Rufus Jones deserves all the recognition a biography can give. This account, written by the Quaker biographer of William Allen White and Herbert Hoover, may not thrill the reader but it will instruct him and repay reading.

New York, G. P. Putnam's Sons, 1951. 306 pp. $4.00

The Book of Leviticus

By Charles R. Erdman

To be assured that this exposition of *The Book of Leviticus* is highly rewarding reading, one needs only to know the name of the author. Beloved professor emeritus of Practical Theology at Princeton University, Dr. Erdman has written more than twenty-five books that have been widely read and praised.

The volume is companion to *The Book of Genesis* and *The Book of Exodus* by the same author. To understand Leviticus one needs to know its purpose. Dr. Erdman explains that it was devised to provide a guide for the sacred tasks of the priests and Levites. It is a directory for divine worship. It is also, according to the author, a code of laws and, even more important, a treasury of prophetic symbols.

Dr. Erdman's book describes and interprets the various religious offerings of the Jewish people and gives meaning to their established requisites for worship and the times for it.

Jesus knew Leviticus and freely quoted from it. If there were no other reason, this alone would lead us to desire understanding of this old book. We can be grateful to Dr. Erdman for helping us to see it, vibrant with rich meaning.

New York, Fleming H. Revell Company, 1951. 144 pp. $2.00

The Dartmouth Bible

By Roy B. Chamberlin and Herman Feldman

Those of us who love the rhythmic, expressive language of the King James version of the Bible will be glad to find it preserved in this abridged edition. The abridgments and changes in sequence clarify meaning without changing the spirit or nature of the King James version.

The four gospels are combined into a complete and progressive account of Jesus' life.

The name and subject index is of great value, and the inclusion of the Apocrypha makes this different from most Protestant Bibles. The format, objective titles and paragraphing are new and effective. The volume contains many explanatory notes, prefaces and introductions and some original maps. These help our understanding of the Bible "as history and literature and as a source of religious experience."

With the counsel of a Board of Biblical Scholars, Dr. Roy B. Chamberlin, Dartmouth's Chaplain, and the late

Dr. Herman Feldman, who was Professor of Industrial Relations at Dartmouth, collaborated over a ten-year period to produce this volume.

The authors have been highly commended by modern Biblical scholars. Although there will be those who resent and reject changes here is a presentation of the Word of God in manner understandable to the average reader and a valuable source book for Bible students.

Boston, Houghton Mifflin Company, 1950. 1257 pp. $7.50

The Caine Mutiny

By Herman Wouk

(*Reviewed by Robert J. Plumb*)

Men who served in the Navy in World War II will find *The Caine Mutiny* absorbing reading. It tells of life on board an old four-piper destroyer, the U.S.S. *Caine,* converted to a minesweeper engaged in towing targets and performing a tedious tour of duty in the far reaches of the Pacific. A skipper surpassing *Mister Roberts'* "Stoopid" in stupidity and puerile petulance is relieved from command by his executive officer during the height of a typhoon in the Philippine Sea. Such action is permissible under a little used Navy Regulation and justifiable only under the most unusual circumstances.

The author served four years in the Navy and was executive officer of the destroyer-minesweeper *Southard,* which gives a flavor of authenticity to this strange saga. However, on the title page he makes it clear that his book is a work of fiction, containing errors of fact with distortions to suit the story; and that no ship named the U.S.S. *Caine* ever existed.

Mr. Wouk notes also that "the general obscenity and blasphemy of shipboard talk have gone almost wholly unrecorded. This good-humored billingsgate is largely monotonous and not significant—and its appearance in print annoys some readers. The traces that remain are necessary where occurring." This reviewer was heartened by these words but discovered upon reading the book that the remaining traces seem more numerous than necessary. But the *beau geste* of the author is commendable.

The ninety day wonders of Riverside Heights will thoroughly enjoy the opening chapter. It will recall many memories. The perennial contention between the regulars and the reserves is not overlooked. Just as sailors manage to get fouled up only on shore liberty, the author does far better with his story while under way. The love interest seems to have been dragged in and might well have been omitted.

This is the kind of book Navy chaplains, and Army chaplains who have had overseas duty, will find difficult to put aside before they have read it through. It will be discussed in wardrooms and officers' clubs in months to come, and librarians will find officers loaning it to each other before returning it—if and when it gets out of the captain's cabin.

New York, Doubleday and Company, 1951. 494 pp. $3.00

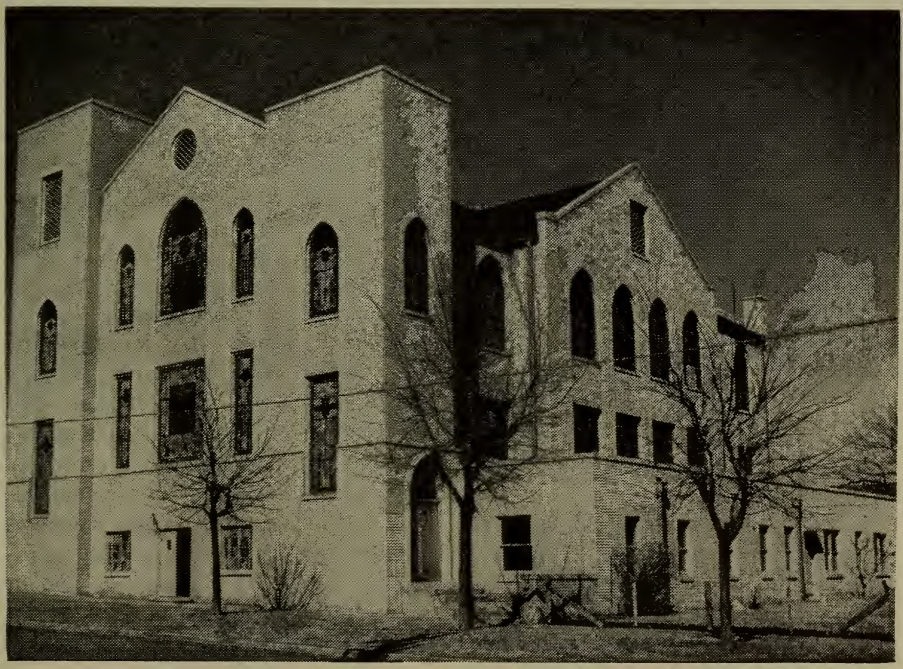
The Congregation That Conquered

By Hugh A. Brimm

TO a loyal and devoted Negro congregation in Tulsa, Oklahoma, there is a peculiar and pungent significance to Jesus' words, "I will build my church . . . and the gates of Hell shall not prevail against it." To them these words mean that bigotry and race hatred are impotent to thwart the growth of Christ's church. Better, they have discovered that discouragement and disappointment are but incidental when one's faith is firmly fixed upon God.

This story of the triumph of the Mount Zion Baptist Church begins in the year 1921. In the late afternoon of May 31, the slanting rays of the setting sun fell warm upon the growing young city of Tulsa. On the north side, across the railroad tracks, lay the Negro section of town with its unpainted frame houses and its dusty, rutted streets. But glorifying the scene was a striking new building, a church that towered above the homes and streets and reflected all of the pride and love that its devoted members felt for it.

Prior to the final erection of the building there had been anxious years



Mount Zion Baptist Church, Tulsa, Oklahoma.

of planning. The congregation had managed to accumulate $42,000; but the building, as planned, would cost $92,000. Just when it seemed that the project would have to be abandoned, because there was not enough security for the loan that was needed, a Jewish contractor came forward with a loan of $50,000 to complete the building. He was soon to see a demonstration of loyalty that more than justified the confidence he had in these Negro friends.

The church went up, and it was the pride of their lives, the fulfillment of a long dream. Into it they had poured, penny by penny, dime by dime, and dollar by dollar, their meager savings.

Then tragedy struck. Across the railroad in the heart of the city two angry milling masses of men—one of whites and the other of Negroes—gathered ominously on opposite sides of the jail. A young Negro had been arrested. He was docked with the "usual charge" for which lynching was considered the "quickest expression of justice." For the moment there seemed to be no disposition on the part of the whites to determine the boy's guilt or innocence— "everyone" said he was guilty, and, after all, white womanhood had to be protected and avenged.

At first, there were only verbal taunts and insults between the ever-enlarging groups. Then a shot rang out and all restraint gave way as both mobs broke and ran, the Negroes toward their homes, the white men in hot pursuit.

A holocaust of destruction was left in the wake of one of the worst race riots in the life of our country. The morning light broke upon the chaos of blackened, smouldering ruins—and among them the charred remains of the Negro church. What had been only a few hours before a magnificent and stately church was now nothing but shambles—twisted steel, broken, blackened walls, charred pieces of timber and piles of sooty brick.

But the real Mount Zion Baptist Church was far from destroyed, because in reality it was actually in the hearts and souls of the men and women who had found a new way of life in Christ. Still shaken by the shock of seeing not only their church but most of their homes and possessions destroyed by the fire, and of seeing friends and loved ones shot down like animals by the rioters as they had fled from flaming houses, they gathered in the ruins to take stock. The one thing on which they congratulated themselves was their foresight in taking out insurance.

But even this turned to ashes a few days later when they discovered a clause in the insurance policy which read ". . . except by act of riot." It meant that not one cent could be collected. Not only was their investment a total loss, but the $50,000 mortgage stared them in the face.

As though this were not enough, a rumor had spread through the city that Mount Zion Church had been deliberately burned because it was being used by the Negroes as an arsenal in which they were storing guns and ammunition for a planned uprising. Pastor R. A. Whitaker went to some of the city officials and demanded that they and a group of white ministers come to witness the task of clearing out the ruins. A twenty-four hour watch was maintained until every shred of rumour was proved false.

Dazed and shocked by the experience through which they had passed,

the members had to make some decision concerning the future. White friends advised them to file bankruptcy or simply dissolve the congregation and join other churches. By using either plan they would not be required to pay the mortgage.

Pastor Whitaker called his people together again. The unanimous vote was not to file bankruptcy, but to pay the staggering debt somehow and by the help of the Lord build another church.

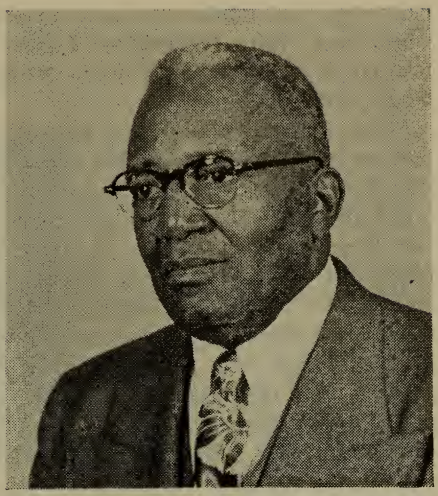
The entire congregation fell to work. There was no expression of bitterness, no desire for vengeance. They gave their evenings to the job, and the scene of ruin was soon a scene of singing people busy with wheelbarrows, picks, shovels, hoes.

When Charles Page, a wealthy Tulsan, heard of the decision of the people not only to pay their debt but to build a larger church, he offered to give them the necessary bricks. But shortly after he had made the offer, Mr. Page died and no written record of his generous offer could be found.

Despite this and a hundred other discouragements, by the end of the year the new plans were ready for inspection. W. S. Latimer and his brother, both members of the church and both architects and graduates of Tuskegee, had drawn the plans.

The new church was to be much larger and more expensive than the first, but it was what the people wanted. Pastor Whitaker was often heard to say, "The Devil tore our church down; the Lord will help us build it bigger."

For five years the minister courageously led his people in the liquidation of their debt. This they had to do before they could ever dream of starting the new building. With the terrific



Rev. James H. Dotson

burden of responsibility, he soon broke under the strain and was forced to resign as pastor. To many in the church this was a greater loss than the fire, because he had been the one who inspired them from the beginning to plan to build. His resignation all but spelled total defeat to the struggling congregation.

Having assumed such a tremendous burden of debt, they often fell behind in payment of the interest. It became more and more difficult to find a minister who would consider becoming their pastor. Many discouraged members left the church, pews were vacant and only a faithful few continued to struggle with the heavy load.

On August 22, 1937, the Rev. J. H. Dotson, a Mississippian by birth, accepted the call to serve Mount Zion. Looking more like a football fullback than a preacher, he brought new hope and confidence to the people. He had accepted the call fully aware of the disintegrating membership and the

mortgage that still burdened those who were left. "Somehow I just wanted to see if I could do it, with God's help," he says.

Pastor Dotson revealed his faith by making his first move one that put the church deeper in debt! He ordered several hundred new metal chairs. Some said they would never be paid for because so few were attending the services in the basement sanctuary. But attendance increased until every chair in the church was occupied. In six months, fifty new members had been added and $3,000 was raised.

In 1942, after twenty-one years of soul-trying struggle, the mortgage was completely liquidated. It had been a long and difficult road, but God had led His people from the wilderness and chaos of that tragic day in 1921 to the glorious hour in which they were able to say, "We are free of debt."

Mr. Dotson reminded his people of the plans that had been drawn up six months after the fire, plans for a new and more beautiful church. Were they ready now to build it? Indeed, they were ready and eager.

The financial plan which Mr. Dotson had established when he came to the church was continued. Every member was expected to contribute to both the regular expenses of the church and to the building fund.

A pay-as-you-go plan was adopted for the new building. Sometimes the contributions on Sunday would pay for material and labor for only two or three days of work. But if that was all it would do, then the work stopped until more money was received.

Today, if you should stand at the corner of Elgin and Easton in North Tulsa, it would be difficult to imagine the gloom, the disappointment, the discouragement, and the frustration that now are forever in the past. You would see a magnificent new church building—still incomplete, but even in its unfinished state a monument to faith, a memorial to the patience, honesty, forgiveness, tolerance and brotherly love of a noble band of Christians.

No man can stand in the shadow of the Mount Zion Baptist Church and preach the doctrines of the race-baiter. No man can indict its members with the epithets "shiftless," "unreliable," "dishonest," "vengeful." The work of loving hands, the devotion and loyalty of devout Christians, towers above and overshadows the bitterness of the past. Standing there, you somehow hear anew the words of One who walked one day in the midst of bigotry, intolerance and brutal persecution but who, in the face of it all, said: "I will build my church and not even the powers of darkness will ever be able to overcome it."

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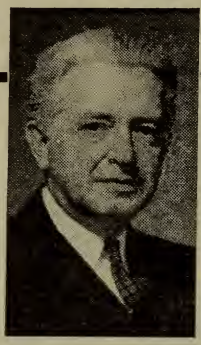
Dr. Samuel Arthur Devan, former director of the General Commission on Chaplains and more recently a national defense authority with the Library of Congress, died recently in Washington, D. C. Dr. Devan was a member of the General Commission from 1928 until his death. He served as director from 1941 until 1944 when he was succeeded by Bishop Edwin E. Lee.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

Going Up

I want to set the story of a young physician. He went South into the mountains, where they don't like people from the North very much. Before long, at the crossroads, his name was on a second-story window over a tiny village shop with a rough sign by the door there on the level of the street: *Dr. Marshall—Upstairs.* Weeks of waiting ran into months while expressionless faces peered at him from doorsteps, until one day a sobbing mother toiled up the rickety steps with a child in her arms. Then a man came shyly, and later a woman. When the epidemic broke out, they called him into their homes. And he sat with them in their dingy rooms by the lamp, watching over their sick. Gradually their faces grew kinder. Their eyes followed him stealthily and gratefully as he walked each morning to his office.

One night, late, two of them came to him breathlessly. Off across the hills it was life or death, and he had to operate. The flickering light, the poor tools, the long, bare kitchen table, the steaming towels: but he won, with the sweat running in little rivulets down his face. Only—that night—his scalpel slipped, and cut through his rubber glove. His hand became septic, virulent; and there was nobody to treat it but himself. Days passed before he gave up and sent for help.

But when it arrived, in the person of one of his classmates, the men and women and children from the hills were gathered silently around an open grave. Few words were spoken. The earth was spaded in, and stones were piled on top of it into a mound, higher and higher, one by one, until it was a kind of rude mausoleum. Then somebody from the edge of the crowd brought a board he had nailed to a stake, and there by the head of the grave he drove it into the ground. They looked at it, and some of them smiled. Many of them brushed away a tear. All of them nodded to him that it was well done. It was the old sign by the door on the street level: *Dr. Marshall—Upstairs.*

Take Courage!

A world where there is some kind of bewilderment is normal; and a God in the middle of it Who is beyond us holds His peace many a time out of sheer compassion, and shows Himself most where we look for Him least. Draw a line under there and add it up. I don't see how even the perplexities you've manufactured for yourself can stand against the sum of it. And you've done your share of manufacturing,

don't forget that! Like Nicodemus the night he spent a half-hour stalling around and asking, "How can these things be?" He knew well enough. That was his trouble: he was afraid he knew! We haggle over the gospel a good deal simply because we do understand it, and aren't having any!

Then of course in such a world and with such a God, despair is—well, just silly. He's too often where you're sure He isn't. That's why I can never persuade myself that anybody's case is hopeless, or that He won't waste much of His time on me. I don't know a great deal about Him, except in Christ; but the A B C of all I do know is that He takes people exactly like us to get done what He wants done; and uses exactly the kind of thing that happens to some of us for the miracles He wants to work. If you haven't got that, from Genesis to Revelations, you would better go back and start over; because you haven't got anything! I know some tragedies are vast. But so is He. When you give up and sneak away and hide, something He had in His heart gets penned up there. You think what you have to trudge through is a solitude, and there have been multitudes of men and women who have never been able to find any place that was empty. Whoever wrote the epistle to the Hebrews could tell you. He looked around and didn't like it; so he looked back, and counted off the heroes of old, one by one: stoned and sawn asunder, and tempted; slain with the sword; wandering in deserts and mountains, in dens and caves of the earth. They never saw what came of it. The man who wrote about it could see. And he came to the conclusion that God would never be absent anywhere if He hadn't been absent there. So did one lonely soul take heart of memory to face the dark.

I once saw a picture called *None Shall Escape*. It was the old story of war guilt, and human cruelty, and the cry for human vengeance. We are hearing it more and more. I came away sure that no man can bear the weight of this world's sorrow now. And no man ever has to. That's God's burden. The weight of every man's own is too much! In such a world as this and with such a God, there is something in the kind of bewilderment and suffering people are going through today that can cleanse life and redeem it.

He Leaves His Peace

Phillip Brooks, in one of his sermons, draws a beautiful picture. "We men here," he says, "on the shore of human life, with only a little of its very border appropriated, seem to be like Robinson Crusoe on the beach of his unknown island. We guard against a few immediate dangers, build our hut and our stockade, plant our plot of corn, light our fire, and load our gun. Then we sit down and try to call that peace and safety. And as we sit there we feel how little a way our peace extends. It stops at the line of trees which backs our beach with its dark shadow. But now a change comes. Out upon the beach walks One Who is the Son and Other Self of Him Who owns the wilderness. At the sacrifice of His life, He tells us there in our poor encampment of the love of that Other, Who in so many ways has shown His goodness to us: that Other Who understands the great immensity of life which stretches back from the little fragment we know, understands and governs it. Until gradually it begins to lose its fear. And among us He leaves His peace."

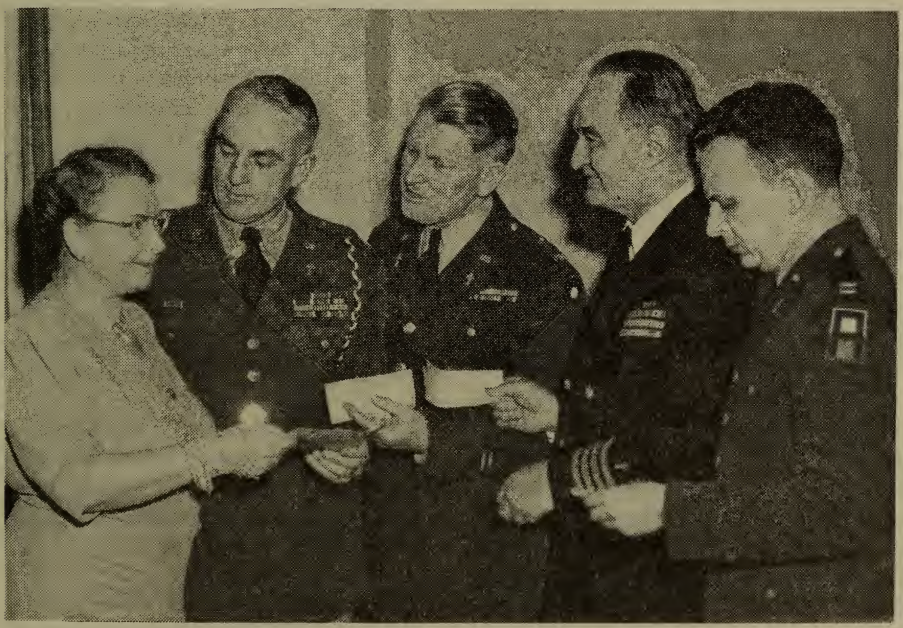
N E W S B R I E F S

GENERAL

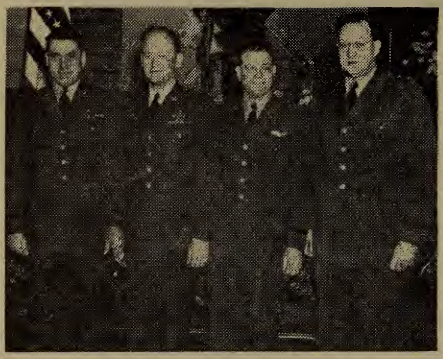
The National Council of Churches has named a thirty-member committee "to recommend a special religious ministry to members of the armed services." Mrs. Mildred McAfee Horton, former Wellesley College President and wartime Commander of the Waves, has been named Chairman.

Plans have been announced for a chaplaincy to Christian soldiers in the South Korean Army. Some 60 Korean clergymen, 30 Protestant and 30 Catholic have been selected as the nucleus for the chaplains corps. The corps will differ from its U.S. Army counterpart in that the Korean clergymen will have civilian, not military, status.

The National Conference of Christians and Jews has received a $1,000,000 gift from the Ford Motor Company to be used in the erection of a National Conference headquarters building in the United Nations area in New York. The gift includes the ground for the new building, the cost



Mrs. Elizabeth N. Van Scoy, Grand Matron, Order of the Easter Star of New York presents checks totaling $38,200 to four Army and Navy chaplains to be used for men in service. Reading from left to right are Mrs. Van Scoy and Chaplains Clifton R. Pond, Robert S. Hall, Maurice M. Witherspoon, and Thomas L. Doyle. (*William F. Deluca Photo*)



Three former flying officers were among the 43 members of a recent graduation class at Carlisle Barracks, Pennsylvania. Shown with Major General Charles I. Carpenter, Chief of Air Force Chaplains (right) are (left to right) Chaplains Paul A. Trump, Conway B. Lanford, and William Earl Martin. (*Department of Defense Photo*)

of erecting the structure, and its maintenance for twenty years.

The Joint Commission of the Lutheran Church, Missouri Synod, and the National Lutheran Council on Service to Military Personnel have organized a spiritual service to Lutheran men and women in the armed services. The program, based on a tentative budget of $500,000 for 1951, will be administered by the Rev. Carl F. Yaeger, representing the N.L.C., and the Rev. Walter Kraemer, representing the Missouri Synod.

Food, clothing, medicine and other needed supplies valued at more than $16,000,000 have been shipped to twenty-one countries in Europe, Asia and the Middle East by Lutheran World Relief, Inc. during the past five years. About 40 million of the more than 52 million pounds of goods sent were contributed directly by Lutheran churches and churchmen.

The Methodist Board of Missions has received $471 from the men of the 602nd Tactical Support Wing of the U.S. Air Force who request that it be held for future use "for the reconstruction of the Sang Dong Methodist Church and associated school, Seoul, Korea." The gift was contributed by the men "inasmuch as they had a part in the destruction of church buildings in Korea."

The Fraternal Order of Eagles has instituted a nation-wide movement for a 30-second silent prayer for peace at all civic and public gatherings. More than 2,500 Eagle units representing over 1,000,000 members have pledged themselves to promote peace by mobilization of community prayer.

EDUCATION

To advance the cause of cooperative Christianity and to provide a training program for present and prospective personnel of the more than eight hundred councils of churches (state and local) in America, Boston University is inaugurating a Summer School of Ecumenical Administration. The School will be in session from July 9 to August 18 and will use the recently completed $3,500,000 facilities of the Boston University School of Theology, located on the new Charles River campus.

The Episcopal-owned University of the South at Sewanee, Tenn. will receive 35 per cent of the stocks, currently valued at $1,850,000, from the estate of Mrs. Alfred I. duPont.

The first of a series of cultural entertainment programs for members of the Air Force, sponsored by the U.S.A.F.'s Chaplains' Corps and Maj.

Gen. Charles I. Carpenter, Chief of Air Force Chaplains, was given recently at Stewart Air Force Base. Guest soloists were the sixty-voice combined Men's and Women's Glee Clubs of Boston University who presented a two-hour program of sacred and secular music.

Southern Methodist University has recently dedicated its new $3,500,000 Perkins School of Theology in Dallas, Texas. Mr. and Mrs. Joe Perkins of Witchita Falls, Texas have contributed about five million dollars to the school for buildings and endowment.

The largest enrollment in its history is reported by the Union Theological Seminary of Manila, Philippine Islands. The Seminary, maintained by a number of American missionary agencies, now has 155 students, carefully chosen from several times that number of applicants.

Hisato Ichimada, Governor of the Bank of Japan and Chairman of the Sponsoring Committee in Japan of the International Christian University, was the recipient recently of an honorary Doctor of Laws degree from Syracuse University.

FOREIGN

Communist regimes in Eastern Europe are gradually abolishing the chaplaincies in their armed forces. Recent developments indicate that the Protestant and Jewish chaplains in Poland have been pensioned off, and the vacancies are not being filled. The Catholic chaplains' department in the Polish Army is staffed by "patriotic priests." In Czechoslovakia and Hungary army chaplains have been declared "redundant."

Over 3,000 Korean Protestant youth are working in an anti-Communist underground movement in North Korea, according to church officials in Pusan, Korea. In Pusan, the YMCA has started a new spiritual campaign aimed at helping the homeless and jobless boys and girls roaming the streets of the city.

A gift of $1,000,000 to supplement the low income of many of its ministers has been received by the Presbyterian Church in Canada. The donation, given by a "Presbyterian layman who desires to remain anonymous," is the largest gift the Canadian Presbyterian Church has ever received.

ANNOUNCEMENTS

The New Navy Chaplains' School has been established in conjunction with the General Line School at Newport, Rhode Island. The school, which will

One of the beautiful floats which appeared at the New Year's Day Tournament of Roses parade at Pasadena, California. (*Lucille Stewart Photo*)

handle reserve chaplains recalled to active duty as well as chaplains newly procured, is under the direction of Chaplain D. F. Meehan assisted by Chaplains O. Ingvoldstad, Jr. and R. W. Richer.

Meetings and conventions scheduled for the coming months include the Baptist Rural Life Convocation at Green Lake, Wisconsin, July 26-31; the Methodist Youth Convocation, to be held in West Lafayette, Ind., August 27-31; and the Eighth Ecumenical Methodist Conference, which will be held in Oxford, England, August 28 to September 7 under the chairmanship of Bishop Ivan Lee Holt of St. Louis, Mo.

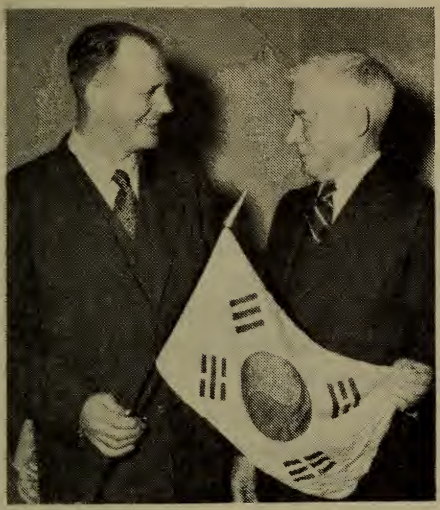
The Division of Christian Education of the National Council of Churches and the American Baptist Assembly are again sponsoring an interdenominational workshop at Green Lake, Wis., August 16-27. The workshop, which offers special training in the use of religious drama for churches, social centers, and college campuses, will feature work groups in pageantry, religious drama writing, play direction, and production techniques.

The United Christian Youth Movement is sponsoring five regional conferences of one to two weeks' duration, scheduled as follows: Rocky Mountain, August 5-11, Estes Park, Colo.; Pacific Southwest, July 28 to August 4, Camp Colby, Pasadena, Calif.; Southwestern, July 15-21, Lake Brownwood, San Antonio, Tex.; Eastern, August 6-18, Lake Winnipesaukee, N.H.; and Central, August 13-25, Lake Geneva, Wis. Major consideration will be given to UCYM work groups, its philosophy and organization, and three types of community action—evangelism, work projects, and world Christian citizenship.

The relation of current trends in theology, sociology, and psychology to Christian education will be the theme of the Sixth Workshop for Directors of Christian Education, to be held this year July 22-28 at Lake Geneva, Wis. under the sponsorship of the National Council of Churches' Division of Christian Education.

The National Council of Churches' Rural Missions Cooperating Committee is sponsoring a one-year rural training course to be given at Cornell University during the academic year 1951-52. Now in its tenth year, the course, which will give special consideration to land reforms and problems of food production, is designed

Chaplain Kenneth D. Perkins, USMC, talks with a Marine in his office at Fleet Marine Force, Pacific Headquarters. Chaplain Perkins supervises and coordinates the activities of all Navy Chaplains attached to Leatherneck units throughout the Pacific. (*Marine Corps Photo*)



Dr. Daniel Burke (right), President of The American Bible Society, receives a Korean flag from the Rev. James C. F. Robertson. Mr. Robertson reported on the Society's work in Korea and Japan at a recent meeting in New York.

especially for furloughed and newly appointed missionaries.

The World Council of Churches' Central Committee will hold it annual meeting in Rolle, Switzerland, August 4-11. The sessions will include an ecumenical service at Lausanne Cathedral on August 5.

PERSONALITIES

The Rev. Armin C. Oldsen, professor of religion at Valparaiso University, Valparaiso, Ind., has been named radio preacher on the International Lutheran Hour to succeed Dr. Walter A. Maier who died last January.

Otis Cary has been appointed registrar of the new International Christian University at Mitaka, Japan. Mr. Cary, former associate dean and registrar of Doshisha University at Kyoto, Japan, will assume his new duty in advance of the university's scheduled opening in April, 1952. His wife, Dr. Alice Cary, will have a position on the University's medical supervisory staff.

The Commission of the Churches on International Affairs, jointly constituted in 1946 by the World Council of Churches and the International Missionary Council, has appointed the Rev. Richard M. Fagley as its Executive Secretary.

The Rev. H. K. Sheets has been named director of the recently-established Wesleyan Commission for Men in Service.

Dr. Roy G. Ross has been elected Associate General Secretary of the National Council of Churches of Christ in the United States of America.

Willard M. Wickizer, Executive Secretary of the United Christian Missionary Society's department of home missions, has returned from a round-the-world trip. Dr. Wickizer conferred with church and missionary leaders in Europe, Africa, Australia, and New Zealand.

CHAPLAINS

Many honors come to chaplains, though none so unique as that given Chaplain Norris T. Morton, now stationed at Bolling Air Force Base. Chaplain Morton's distinction—a foreign Boy Scout Troop named for him. During the last war when he was assigned to the headquarters of the 88th

Infantry Division in Tarcento, Italy, Chaplain Morton sponsored a Boy Scout Troop. He helped provide them and other townspeople with food and clothing and has been sending supplies since his return. Now there is a Norris T. Morton Boy Scout Troop in Italy.

Chaplains John H. Markley, William E. Shaw, George Carroll and Glyn Jones have been awarded Bronze Stars for meritorious service.

Chaplain Garry W. Roush has been appointed chaplain of the Seattle Port of Embarkation to replace Chaplain Silas E. Decker, now deputy chaplain of the Third Army at Atlanta, Ga.

Chaplain Howell G. Guin has been assigned to be chaplain for the Fifth Air Force in the Far East.

New president of the American Protestant Chaplains' Association is Chaplain Carl Plack.

Chaplain Leslie F. Zimmerman, former Deputy Air Chaplain at Wright-Patterson Air Force Base, has been assigned as Command Chaplain at the Air University, Maxwell Air Force Base, Montgomery, Ala.

Chaplain Frank L. White, who is currently serving with the 822nd Engineer Aviation Battalion in Korea, has been awarded the Commendation Ribbon for outstanding and meritorious service. Chaplain White is one of 15 Negro Chaplains in the U.S. Air Force who are ministering to both white and Negro Air Force personnel in this country and Alaska and with the Far East Air Forces.

Navy Chaplain George J. Enyedi is currently stationed aboard the U.S.S. *Princeton.*

Chaplain Leslie W. Blundon has been named to succeed the late Chaplain Verling Rugh as chaplain of the Ernest Harmon Air Force Base, Stephenville, Newfoundland.

Three chaplains, winners of the Alexander G. Goode Awards given by the B'nai B'rith to the chaplains in each service who best exemplified the spirit of the *Dorchester* chaplains, were honored at a recent dinner in New York. The awards, consisting of a citation and $500, were presented to Chaplains Robert M. Schwyhart, USN, Merritt Slawson, USAF, and the late Herman G. Felhoelter, USA. Secretary of the Navy Francis P. Matthews was guest speaker for the ceremony at which the Chiefs of Chaplains for the three services were present.

Navy Chaplain R. M. Schwyhart receives the Alexander G. Goode award from Lt. General M. H. Silverthorn. Looking on is Chaplain Stanton W. Salisbury, U.S. Navy Chief of Chaplains. (*Marine Corps Photo*)

ELIZABETH, N. J.

To be asked to serve The General Commission as chairman gives me great pleasure. For many years the Commission's work and interests have occupied my attention and enlisted my warm support. I have seen it grow from a struggling effort to a maturity of large usefulness under a line of chairmen and other officers and members who have joined together to serve all to the best of their ability. The gracious confidence of colleagues indicated in my selection for one particular task among many is in itself a call to a larger measure of effort which I gladly pledge.

Since the chairmanship of Dr. Joseph Sizoo I think I am the first man in a pastorate to take this duty. This means that the relationship of men and women in service, coming as they do from the churches, to chaplains on duty, taken as they are from pastorates, will be of special importance in my mind. I shall think of our common task primarily as the ministry of the Church to individuals through the care of pastors. The uniform is transitory, pray God, the spiritual service eternal.

STEWART M. ROBINSON

Dr. Stewart MacMaster Robinson of Elizabeth, New Jersey, was elected Chairman of The General Commission on Chaplains at the annual meeting on April 18, 1951. Dr. Robinson has been granted the A.B., A.M. and B.D. degrees from Princeton University and an honorary D.D. from Tusculum College, Greeneville, Tenn. He served as an Army chaplain in World War I and has been Chairman of the Presbyterian Committee on Army and Navy Chaplains. He has served as Editor of *The Presbyterian* and Contributing Editor and Secretary of the Presbyterian Publication Committee. Dr. Robinson has held pastorates in Cleveland, Ohio, and Lockport, New York. He is now pastor of the Second Presbyterian Church in Elizabeth, New Jersey, in which position he has served since 1929.